

Evangelical Christendom.

JANUARY, 1878.

THE MONTH.

At length the clouds which have so long darkened the horizon of France have been dispersed. After a period of apparently invincible resistance on the part of the Marshal-President—a period full of anxiety and suspense to all classes of society, and fraught with the gravest perils to the State—the Chief of the Republic has at last recognized the necessity of deferring to the nation's will. Personal government has once more been exchanged for parliamentary, the right of the majority to rule has been conceded, and a Republican Ministry possessing the confidence of the Chamber of Deputies has entered upon office. When we consider that all that lies at the foundation of a nation's prosperity was at stake, it is truly matter for devout thanksgiving that this conflict has been brought to so pacific and satisfactory a close. The temper of the nation has been long and sorely tried, but it has stood the test of the trial. The institutions of the State were but young, but they have worked efficiently, and vindicated their power to compel, on the part of their foes, the practical acknowledgment of their supremacy. The moderation of the Republican party of all shades, comprising, as has now been fully proved, the bulk of the community, has been put, by great and continued provocation, to the severest possible test, and has proved itself equal to the emergency. It is, in fact, this moderation which has won the victory for the Republic. Had the temper of the people given way—had force been met by force, and illegality by illegality—the results now so happily secured had never been attained. It was because the passive resistance of the Chamber of Deputies kept strictly within the lines of the Constitution, the spirit of which had been so grossly violated by the De Broglie Cabinet and its allies, that that resistance was finally triumphant. Hence the satisfaction now felt by the friends of freedom throughout Europe at the solution of the crisis is not merely, or perhaps even mainly, because constitutional principles have triumphed, but specially because France has shown herself worthy of those principles—prepared for their adoption—ready on all points for their use. The events which have now drawn down on her the world's attention have amply proved that, reproached as she may have been in the past for fickleness and want of self-control, she is no longer amenable to such a charge, but, on the contrary, has indisputably shown that she has learned that lesson of self-government which is the secret of a nation's well-being, the source and basis of all its greatness and prosperity. We rejoice in this for France's own sake, but not for that alone. In all the elements and activities which determine the politics of Europe, France is, or should be, an important factor. Now that her internal policy is settled, she will be able to resume her proper place in European councils. Whilst the crisis lasted, her influence on Continental statesmanship was *nil*; and, had the crisis ended in the triumph of personal power, her influence in

time to come would have been employed in the furtherance of Ultramontane and reactionary ends. From this calamity Europe is preserved; and in its present critical and anxious state, such preservation is doubly to be prized. In view, moreover, of the gravity of the perils with which we are threatened by the present aspect of the Eastern Question, the part to be taken by France in the projected mediation may be of great interest to the European comity of nations. On all these grounds, therefore, every well-wisher of humanity, and especially every Christian, may heartily rejoice that a constitutional régime in that country seems now to be established.

The satisfaction experienced by the lovers of freedom throughout Europe at the peaceful solution of the French crisis, is not shared by the *entourage* which surrounds the Pope. To the occupants of the Vatican the issue was apparently as unwelcome as it was unlooked for. The Ultramontane party, both at Rome and elsewhere, had, ever since the 16th of May, been indulging in the hope that the action of the Marshal would result in the restoration of clerical ascendancy in France. Nor can it be said that these hopes were utterly unwarranted, or without any rational foundation. There is now no doubt that the action of the De Broglie Cabinet and its abettors was largely inspired by clerical intrigue. The bishops, as a whole, were warmly in favour of the movement. The priests throughout France were the most active canvassers on behalf of the reactionary party; and they had the most to hope for from its triumph. The Ultramontane press in France, with the *Osservatore Romano* in Rome, were foremost in urging the President to defy the national will, and to accomplish their own purposes by a *coup d'état*. Now that better counsels have prevailed, and the Marshal has elected to submit, they are once more involved in vexation and chagrin. Their apprehensions, too, have been aroused by the information that M. Waddington, the new French Minister for Foreign Affairs, is an Englishman and a Protestant; and their instincts lead them to infer that the prospects of the Romish Church in France are not only no better, but are rapidly becoming worse. There is no doubt that France was looked to as a counterpoise to Germany; and that it was hoped, were clerical power to get the upper hand, and thus influence the counsels of the State, that the nation might be induced to join in a quasi-crusade for the restoration of the temporal power of the Pope. Such dreams, it is clear, must, for the present, be dismissed. The intrigues of the Vatican are foiled; and Evangelical Protestants, whilst thankful that they are, will heartily concur in the petition that, whilst our French neighbours are emancipating themselves from every unlawful yoke of bondage imposed on them by man, they may become the willing subjects of Him whose service is perfect freedom, whose yoke is easy and His burden light.

Plevna has at length fallen, subdued, however, more by famine than the sword. Osman Pasha, after a long-protracted and heroic defence, finding himself beleaguered on all sides, his supplies entirely cut off, and starvation staring himself and his army in the face, resolved on a last desperate effort to get free, and essayed to cut his way through the besiegers. The attempt, however, failed, and no resource was left but to surrender. He has been treated by the Russians with the respect invariably paid to a vanquished but not humiliated foe. This event, however, in conjunction with the fall of Kars, the threatened fate of Erzeroum, and the total collapse of the Turkish army in Armenia, seems likely to decide once and for all the fortunes of the war. At any rate, the Porte, which had hitherto resisted all counsels of conciliation, and evinced a determination so resolute to fight it out with Russia to the bitter end, appears now to think that the time for overtures of mediation, with a view to

peace, has at length certainly arrived. The Sultan's Government have, therefore, addressed a Circular Note to the Great Powers, beginning with England and Austria, requesting their good offices as mediators between Russia and herself. It would, however, seem, from the terms of this document, that the diplomatists of Turkey scarcely understand the change which a year's warfare has produced in the actual condition of affairs. Russia, doubtless, even in this time of her success, will not, by rejecting a reasonable basis of peace, run the risk of alienating other Powers, and possibly of provoking their interference as against herself. Nor can she have any motive for driving Turkey herself to absolute despair. Still, her own successes cannot be ignored. The arbitrament of war has been appealed to, and by its decision the belligerents must, perforce, abide. Matters cannot stand where they stood at its commencement. The Eastern Question is still unsettled, and the Powers, Russia especially, will be less disposed than ever to trust to the mere promises of Turkey for the better government of her Christian subjects, unsecured by solid and substantial guarantees. Our own policy, which has been virtually one of isolation, has not been such as to give us much influence with any of the Powers, and certainly not with the belligerents. Such as it is, however, we hope that, without menace, it may be thrown into the scale of a peace which, recognizing the actual requirements of the situation, and based on just and equitable arrangements, may, with the divine blessing, be both satisfactory and lasting.

Notwithstanding the conflicting rumours respecting the Pope's health which obtain from day to day, it seems certain that the Pontiff's condition is extremely critical, and that whilst he may revive again, as he already has so often done, it would occasion no surprise were his decease any day to be announced. In such circumstances, it is no wonder if anxious thoughts, from all quarters of the Roman Catholic world, are now directed to the Vatican. Not that there is any special excitement. It seems likely that no crucial question whatever will be raised respecting the Pontifical election; and that, notwithstanding all prognostications to the contrary, that election will be as free as if Rome were still the chief city of the Papal States, instead of the metropolis of Italy. But the question as to who will next fill the so-called Apostolic Chair, is obviously one of no small interest, in view of the normal conflict now existing between the pretensions of the Papacy and the spirit of the present age. Thus regarded, it is one that affects Protestants quite as much as Romanists, and has an interest for every land beneath the sun. The temporal power of the Popedom may, indeed, be irrevocably gone, but much of its spiritual influence, unhappily, remains; and whether Ultramontane aims shall, in future, dominate the Papacy, and disturb the tranquillity of Europe, or whether some attempt at a compromise may be made between the See of Rome and modern liberal ideas, may and will, to some extent, depend on the personal character of the next pretended successor of St. Peter.

To all who prize as they ought to do the plain unvarnished record of a noble life, the issue of the third volume of the "Life of the Prince Consort," published under the direction of the Queen, will be a source of pleasure and of profit, such as is conferred by but few biographies. Like the preceding volumes, it brings out in full relief all the features of its subject, and exhibits him to public view precisely as he was. That is indeed one chief merit of the work. There is no embellishment, no attempt at "dressing up." The Prince is represented simply as a man, but, as he also was, a man of high and lofty type—of a nobility quite apart from that of station or of birth. We see him under all circumstances, in private and in public life—as

the affectionate husband, the trusted counsellor, the devoted father, the advocate of social improvement, the patron of art and science, the far-seeing and sagacious politician. Under all these phases we behold in him one ruling principle—the sense of right and duty, the resolution to aim, under all circumstances, to say and do and be what God would have him, and what would best promote the good of those by whom he was surrounded. This we may rightly call a noble life, and such as is most instructive by way of example. The book has in it that inimitable touch of nature which “makes the whole world kin.” Nor must we forget the light it throws on her by whose command it was compiled. For the work itself, and especially for the complete insight which it gives us into the domestic life of royalty, her subjects owe the Queen a debt of gratitude. Nothing that might contribute either to their entertainment or instruction is withheld. Nor, again, is it too much to say that the book exhibits, on the part of the Queen herself, the same supremacy of conscience, the same devotion to duty and to right, as that by which her Consort was distinguished. This, to those over whom, to their great satisfaction, Her Majesty still reigns, is eminently gratifying.

It may well be questioned whether it be positive infatuation or a stroke of deep and cunning policy that has prompted the Pope and his advisers to restore the Papal hierarchy on the other side of the Tweed. In no country could the effort to re-implant what is wrongly called the ancient faith, appear so utterly hopeless and unpractical. No land beneath the sun is more strongly anti-Papal than is Scotland; no nation cherishes beliefs, whether as regards doctrine, worship, or church polity, more utterly antagonistic to the dogmas, ritual, and sacerdotal pretensions of the Church of Rome. Our Scottish brethren are deeply imbued with theology of an Evangelical and Calvinistic type; they are devoted disciples of the Reformation—ardent defenders and advocates of its distinctive principles and aims. They are absolutely without ritual, have a traditional abhorrence of ceremonial in worship, and are opposed, on principle, even to a liturgy. They reject, with utter scorn and loathing, all the claims and assumptions of a self-styled priesthood, whether Romanist or Anglican. Eminently a religious and well-educated people, with keen perceptions, shrewd sense, and superior reflective powers, they are ever ready to detect fallacies, and to discern the weak points and shallow sophistries of all theological and ecclesiastical systems, based upon unwarranted and groundless claims. The great bulk of the Scottish nation, moreover, are better versed in the faith which they profess, and more outwardly zealous, or at least aggressive, in its maintenance than their brethren on the southern side of the border. In Scotland—where, for two centuries and a half, Prelacy, in all its forms, has been regarded by the people with almost as much disfavour as Popery itself, and whose inhabitants resisted, even unto blood, the attempt to force it on them by the Stuarts—it would hardly seem possible that that chief of all hierarchies, a Romish one, should find so much as a spot whereon to set its feet. On all grounds, therefore, the erection of the Papal Episcopate in that land, if intended as a means of proselytism, would at first sight seem to be a most absurd and irrational proceeding. It would be certain to arouse (as the mere announcement of the intention to create it has aroused) either the most strenuous opposition, or the most supreme and damaging contempt. Such a hierarchy, too, has in Scotland no material whereon to work, and it is hard to conceive how, except amidst the Irish element in the larger towns, it could find any sphere of labour to begin with. It is now 317 years since the Scottish Parliament enacted that the Pope of Rome had no jurisdiction, spiritual or temporal, within the realm; and that statute was, and still is, thoroughly accordant with the mind and

spirit of the Scottish people. Why then, it may be asked, this action of the Vatican? Why should Pio Nono have set his heart on establishing a hierarchy which seems likely to have no subjects—no flocks submissive to its sway? It should, however, be remembered that in Scotland there is a landowners' class, which, although a small minority in numbers, is yet endowed with ample wealth, and is without rivals in the influence which wealth imparts. Most of the landed proprietors in Scotland are Episcopalians, and their Episcopacy, face to face as it is with the Presbyterianism of the people (and partly from that very circumstance), is of the advanced or semi-Romish type. Its followers may be few, but they are rich, and it is probably amongst them that the genuine Romish Episcopate will seek its first disciples. The case of the Marquis of Bute will be in the recollection of our readers; and it is perhaps chiefly to facilitate conversions of this kind that the Prelacy of Rome will be restored. In this scheme, if such it be, there is, after all, a certain measure of astuteness. Those movements in a nation are undoubtedly the most effective which, beginning with the humbler strata of society, work upwards to its summit. There have, however, been changes which, beginning with the upper classes of society, have worked downward to the humblest; and since, in Scotland, Rome can have no chance of working in the first direction, she has probably set her heart on achieving something in the second. We cannot possibly believe she will succeed. We are certain, also, that no English Cabinet would ever be asked by the Vatican to give its consent to the erection of a Romish hierarchy in any part of Her Majesty's dominions, and are equally assured that if asked, it must and would refuse. But if the new Episcopate cannot exercise territorial jurisdiction, it will at least lay claim to it. If it cannot call to its aid the temporal power, its mere establishment is an assertion of its supposed right to demand that the State shall enforce the decrees and dogmas of the Church. It has already called forth many expressions of indignation; it will doubtless call forth more. It certainly becomes the sturdy Presbyterians of the North to denounce what they rightly regard not only as a sentimental grievance, but an infringement of the Scottish Constitution—a violation of their fundamental laws; and one aiming to restore, though not actually restoring, temporal influence and power to the Church of Rome.

UNDENOMINATIONAL CHRISTIAN EFFORT.

THE following address is so just in its reasoning, and enunciates principles so true, important, and capable of such extended application, that we are glad to give it a place in our pages. It was delivered by the Rev. L. D. Bevan, the well-known pastor of the Old Brick Church, New York, at the last anniversary of the American Tract Society.

There are certain practical ends for which I am very anxious to preserve this undenominational society. On *polemical* grounds I want it, in order that I may have some sort of answer to the unbeliever. One of the greatest difficulties to-day, in dealing with the infidelity of the time, is to be found in the divisions that mark the Christian Church. You go to a young man, for example, who is doubting, and you reason with him, and he says, "What religion would you have me profess? There was my father went to one church, and my mother went to another, and the whole family are now divided. My wife insists upon going in one direction, and some of the children, now that they are growing up, are going elsewhere; and where would you have me go? As soon as you Christian people have settled the little difficulties that are between you, then come and talk to me." Now, brethren, if we should lose such a society as this, it would be a serious loss in our arguments with

such a man as that. My answer to him is, "Go to a certain house in this city, and you will find Christian men forgetting their denominations, remembering only they are Christians, and working together in harmony, flooding this continent with streams of pure, undenominational Christian truth." We have suffered a serious loss, amid the progress of the last fifty years, as to that special power which arose from the unity of the great Evangelical movements in both England and America. These Evangelical movements in many directions, once being catholic, are now becoming denominational; and I may safely assert that the testimony of this great society, in its Christ-like work for the Universal Church of God, is such that one can hardly over-estimate its importance.

I want it also as a powerful answer to the Romanist. It is a very difficult thing to deal with a Romanist, upon this very ground of the divisions of Protestants. One of the most cultured members of the Roman Catholic Church, a man who occupied a very important position in relation to the monastic houses throughout Europe, and who has lately come away from that Church, and become a Protestant of a very pronounced type, said to me, when I asked him as to what were some of the difficulties that he had to overcome before he could give up his position as a Romanist, "I feared lest if I were to leave the Roman Church I should find no resting-place. Christendom, on its Protestant side, was so much divided, that for years I shrank from the step, because I was not quite sure where it might land me."

Not very long ago I was travelling through Italy, and there I found a great movement on behalf of Evangelical religion. That movement is hindered by the Protestant Church being cut up into so many denominations. In one district a Protestant teacher goes into some city of Italy, and immediately another Protestant teacher finds his way there; then a third comes, and then a fourth; and the native, still true to his Romanism, says, "Where would you have me go?" while the Romanist, who has given up his relation to that Church because of its errors, is now simply adrift. This is doing serious injury to the cause of Christ. Brethren, denominationalism may be a very fine thing. I can prove, to my own satisfaction at all events, that there is nothing like Congregationalism in the beginning of life, and Presbyterianism later on; but I am not quite certain that I should have made any great gain upon the host of the enemy or upon superstition. And it would be a grander appeal if we could not only here on this platform, but wherever we go, point to the unity of Christian work. At least, brethren, if we have given it up elsewhere, let us cling to it as we would cling to the Master Himself here. On these accounts I would give all the help I could to this unsectarian and undenominational society.

Some of you know that I came from a pulpit in London in some ways rather sacred to Church unity. I stood upon the very boards whereon George Whitefield used to stand; and those of you who know his work know how much of that work was polemical, quarrelling—and I use the word advisedly—quarrelling, with hard and rancorous utterances, with some of those who were working at the very work in which he wrought. How extraordinary is the language of George Whitefield in regard to John Wesley, and of the Wesleys in regard to George Whitefield! And yet, in that very pulpit John Wesley himself stood and proclaimed the Gospel of Jesus Christ in connection with the funeral sermon of George Whitefield! What a pity those two men had not come together before Whitefield died! And is it not often so with us? Are we not contending in this life? and the life ends too soon, and then we are sorry for our contention, for there can be no contentions beyond. I rejoice, therefore, to do what I can to help on the work of such a society as this

and it will be found at last, perhaps, that the best work that we have done has not been along the lines of our special Churches, but has been when we have forgotten that we are this thing or the other, but remember only that we are the Lord's.

THE NEW CONFESSIONAL.

BY THE REV. R. C. JENKINS, M.A.,

RECTOR AND VICAR OF LYMPHON, AND HONORARY CANON OF CANTERBURY.

O guilt and grief! that through ambitious plan
Of age corrupt, our hearts should turn to man
To hear that word of comfort and release,
"Thy sins be all forgiven thee, go in peace!"
While Jesus speaks to all by guilt oppressed,
"Come unto me, and I will give you rest"—
And still those words of tenderest love invite,
"My yoke is easy, and my burden light,"—
Shall we accept instead that heaviest yoke,
Which from their burdened hearts our fathers broke,
When first they found, from slavery's chain released,
That their Redeemer was alone their Priest—
When, passing from the dread confessor's chair
To Him who knows the heart and hears its prayer,
They saved their souls from darkness of despair!
Man's arm had failed to set the captive free,
When Jesus spake the word, "Bring him to me!"*
And to the last, though human aid must fail,
That word of power and love shall still prevail.
He who for us our path of sorrow trod
Is with us still to lead our souls to God.
His presence felt through every grief and fear,
Assures us that the Lord of Life is near;
Even ere we frame the prayer or speak the word,
"His ear is in our heart"—our prayer is heard!†
Ere yet we own our guilt, Thou, Jesu, savest—
"I said, *I will confess*—and Thou *forgavest*!"‡
O! swift to hear and ready still to heal,
Searcher of hearts, to Thee alone we kneel;
Thee only fear, and have no fear beyond;
To Thy loved voice in tears of love respond.
No proud inquisitor of souls we crave;
Thou only canst absolve, for Thou canst save!
Keep us then near Thee in this night of sin;
Give us Thy strength without, Thy light within,
That Thou mayst claim us at the judgment-tide,
As those true sons who never left Thy side;
Be all our joy to feel that Thou art nigh,
Our only fear, from Thee our Life to die;
"For there is but one death—the sin that slays;
One only life—on Thee, the Life, to gaze. |

* Matt. xix. 19. † "Vox mea nondum in ore erat, sed auris Dei in corde erat."—Augustin, in Psalm xxxii. ‡ Psalm xxxii. v. 5. § S. Greg. Naz., Or. xix.

Thy glance alone can every guilt recall,
 Thy word of love still raise from every fall.
 O! look on us, as at Thy throne we bend;
 Thou lovedst us here on earth, Eternal Friend;
 Do Thou then love, Thou guide us to the end.
 Keep Thou the temple of our soul within,
 As Thou alone canst keep it, free from sin;
 Save us from all that would our souls divide
 From Thee, our Shepherd, Saviour, Priest, and Guide;
 Our sins confessing to Thine ear alone,
 Absolve us, Jesu! at Thy heavenly throne.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, December 17, 1877.

THE CONSTITUTIONAL VICTORY: ITS COST.

Congratulations are exchanged in the streets and all over France. The crisis is over. The Constitution has been tried to the utmost, and the plank has borne. The national elasticity will regain its place, and well-founded hope of prosperity will mark the close of the year. But at what a cost! France has been since the 16th of May, on the very verge of revolution; and fatal loss, ruin, and death have been the consequence to an awful extent. The sobriety of the Republicans, their absolute obedience to the word of order to keep the peace, as the very best means of resistance, have gained their cause. The old Marshal, after trying hard at Ministry-making for a party, has at length given in, and formed one for the nation. The experiment tried, which might have been fatal, has exercised the best powers of France, and, if rightly used, will give a confidence in her political resources which nothing else could. Once more the Jesuit party has been foiled, and the timorous predictions of their predominance come to nought. Ground has been gained by them, it is true, in certain places and on certain minds, during their seven months' growing despotism; but what tells for them on the one hand tells against them on the other, and a reaction has set in even where they thought they were secure of victory. It is an undoubted fact that the people—those properly so called—are more ready than ever to listen to the Gospel when preached in love and simplicity, though their dislike to long-winded phrase-

ology and Church questions is ever on the increase.

We may hope the year of the Exhibition will be marked by special well-combined Christian effort, and by blessings still greater than those of 1867. Everything has suffered from the crisis in public affairs; societies' funds have, of course, diminished, and yet they have continued their various labours. Several

NEW PROTESTANT CHURCHES

have been built and opened by the Protestant Central Society during the year; and three of its previously constituted churches have been accepted by the State—those of Boulogne-sur-Mer, Alby, and Le Mans—which make thirty-five thus formed by the society since its origin. Those of Maubeuge, Chateauroux, and Montargis are the latest opened. After a few years, they, with many others, will doubtless be State churches, and off the society's hands. Each of these churches has an interesting history. Maubeuge is on the Belgian frontier, and its Protestant church began in 1857 by an "upper room." A year afterwards, the pastor and three members were carried off to prison, where they remained four days, and the Protestant worship was forbidden. It was held, however, in each member's house alternately, and the church grew and prospered in these conditions for two years, when freedom was restored. M. Bretignier, the pastor, honoured by imprisonment, is still the shepherd of the flock. Twenty-four pastors, including members of the Lutheran and Free Churches, from Belgium and France, joined in the opening service; and

the Roman Catholics flocked to the ceremony. The church of Chateauroux, greatly needed by the scattered Protestants, was bequeathed to them by a Roman Catholic captain. Montargis, the dwelling-place of René de France, used to have a flourishing church; and when persecution swept all away, a few Protestants remained here and there among the Romish population, and their descendants who have remained faithful now rejoice to have their fathers' church rallying them anew around the pure teaching of Scripture. Chatillon, the birth-place of Admiral de Coligny, is a neighbouring town, and has its church and pastor also. The schools of Pouilly-sur-Loire were also built and opened. Here, again, the trials arising from opposition have strengthened the work. Last year the President of the Consistory and a schoolmaster were tried and condemned to fines of 50 francs and 300 francs respectively, for having preached the Gospel to more than twenty people in a place near Pouilly.

ACCESSIONS TO THE NATIONAL REFORMED CHURCH.

The return of Pastor John Boas, of Laforce, to the National Reformed Church has created no little stir, but no bitterness. Pastor Ernest Monod has done the same, and becomes second pastor of the Church of Laforce. These changes do not surprise those who, being on the spot, are acquainted with

the real state of things; but in other countries, where Church questions and Church principles have a more powerful influence than with us, they are warmly and most bitterly discussed. The waste of time and money on really virulent pamphlets will be one day regretted. The wiser men among those so attacked answer them not a word. Several Swiss pastors have signed a congratulatory letter, stating that they have the warmest sympathy of those who, in analogous circumstances, have taken a similar step, on the ground that the Lord has told us to preach the Gospel to the multitudes, and that time is too short to shut one's self up with one's message to a handful of hearers to whom it is already well known. And so it is that the National Church of France bids fair to prosper within, while it is still battling with the Rationalists. May the January Week of Prayer be the means of bringing the rich blessing of spiritual life abundantly to all our churches! Mission meetings, for the promotion of holiness among Christians, are continuing in various places, and are invariably attended by blessing. Pastor Theodore Monod has just presided over the one at Vauvert and Nîmes—the last of his valuable itinerant efforts as agent of the Mission Intérieure. To bring the experience gained by this itineracy into the Church of Paris, to which he is now attached, will be (D.V.) a new era of blessing.

ITALY.

BIBLE CARRIAGE WORK.

[We mentioned briefly in our last (p. 370) the work being carried on in the north of Italy by means of a Bible-carriage, constructed for the purpose, and superintended by a Vandois pastor. Some interesting details of this work are presented in the following letter, addressed to Mrs. Edward Princep (the carriage being that lady's gift), by Signor Turino, and communicated by her to the Secretary of the Evangelical Alliance:]

Milan, November 2, 1877.

The month of October must be added to the list of months which have been blessed of God to me while working with our Bible-carriage. I was only able to be out for fifteen days, during which time I visited nine fairs or markets at Pavia, Voghera, Stradella, Piacenza, Parma, and Guastalla. Our colporteur was alone after that at Mantone, whence he was to go on to Verona and Venice. At Voghera and Stradella, following my usual plan, I went on selling from the carriage for about two hours, preaching to all

who came; and then, leaving the carriage with Curti, I went

FROM HOUSE TO HOUSE, encountering the laugh of infidels and the fierce looks of bigots, but very successfully selling books to the value of 200 francs. All who buy know that it is the Word of God; that in reading it they will read the mind and heart of God, and that in His holy love for us He gave His Son to die that we might be pardoned, sanctified, and guided in all things up to the moment when we shall be received, if believers, into our Father's house. I seek ever to keep close to the essential points of Christianity, without troubling to inform my hearers that I am Evangelical. If some one asks me about that, I reply that at the last day the Lord will not ask us if we are Protestants or Catholics, but if we have loved and accepted Him as our Saviour.

At Stradella and at Parma, I preached in the quarters of the respective local evangelists, of whom one was Free Church, the other Methodist; and at Voghera I was with the

evangelist of Count Guicciardini, connected with the Brethren; and all recognised with joy that I was engaged in a work useful to them, as well as to all the other various bodies of Christians. Even

A ROMAN CATHOLIC PRIEST

encouraged me by buying some books and inviting others to buy, acknowledging that to seek a revival of religious feeling and to disseminate religious books was a holy work. Some unbelieving Liberals also confessed that it was a work useful to their country, because the Bible teaches us to love God and the King, and to be pious and liberal. One who had bought a Bible carried it off to the Bishop to ask if he might freely read it; and he assured me, in the presence of many witnesses, that the Bishop replied thus: "Read, and not only read, but practise all that this Book commands." At Piacenza, I sold and spoke in the market-place, by the light of the moon, to a crowd of promenaders.

AN AGENT OF THE POLICE

came to ask for my papers. I replied, that I had them all right, but that they were not necessary, as by the law the sale of books is free. But he made me go with him to the hotel, and when he had seen them was satisfied; but I complained that he had interrupted me in my work, and he made excuses that he was afraid I should sell republican and socialistic books. Seeing some soldiers about to enter a disreputable house, I accosted them, and after a minute's conversation they bought some portions, and went quietly away reading them. At a village near Parma I had no more portions left, and felt discouraged, but the Lord so answered prayer that I sold twenty-two Testaments.

A LITTLE SERMON ON THE PIAZZA

sold me five more directly, and the people were enchanted to be told that they might be good Christians, and yet ardently love liberty and the fatherland. At Parma, where they said I should do nothing, we sold six francs' worth in three hours, and in the evening had an excellent meeting in the Methodist chapel, where they had special prayer for the carriage, and praised God for what it had already done. At Guastalla, having seen our dear Vaudois evangelist, M. Revel, he feared we

should have no success, but we sold twelve francs' worth in the morning. However, in the middle of speaking to the people, I got a telegram saying I must preach at Milan on the next Lord's-day, so I had to leave all to Curti; but M. Pens will, perhaps, be able to give some assistance at Venice for a little. If not, I shall return to it at once. Oh, how I love this Bible-carriage work, which daily proves to me the tender, paternal care of my God, keeping me from all harm, inspiring me with the needful courage and wisdom how to sell His own Word among a people hitherto forbidden to read it in their own tongue! The large proportion of those to whom I speak in the market-places have

NEVER EVEN SEEN SUCH A THING as an Italian Bible. May the Lord long preserve to us the precious liberty we now enjoy in Italy; and give us grace to seize the opportunity, while we possess it, to scatter the Word far and wide! It is strange how the priests, who a short time ago were all-powerful in the country, have now lost all political and civil influence, so that they only watch the Bible-carriage from a distance, listen to my exhortations to the people to read the Book forbidden by themselves, see them buy and carry away carefully the precious volume, and yet can do nothing to hinder us! This is why the

JESUIT FATHER CURCI

wrote to the Pope, begging him to come to an arrangement with Victor Emmanuel ere the evil become irremediable. Fortunately, the Pope has not taken his advice, but has even wrathfully expelled him from the Society of Jesuits for his audacity. We desire, then, that Pio Nono may long live to continue his policy, and that his successor, when he does die, may follow his example; for, if ever, unfortunately, a compact be made between the two powers, rest assured that it will only be at the expense of our dear bought and most precious liberty. I must say Adieu. May the Lord bless you for your gift to Italy, and may He hear your continual prayers, and those of your kind and good friends who have aided us for our Bible-carriage work!

Yours faithfully,

DAVIDE TURINO.

GERMANY.

[From our own Correspondent.]

—, Prussia, Dec. 17, 1877.

GERMANY AND ROME.

The discussion of the budget for the Ministry of Public Worship has again given

our House of Deputies an opportunity to bring religious questions into the debate. The Ultramontanes generally take advantage of such occasions to repeat their very violent attacks upon the Government, and this pro-

duces sharp speeches on the other side. If the last session closed with the conciliatory words of Dr. Lasker, the tone of this year's speeches seems very different. Perhaps it is that the Ultramontanes have now greater hope that a change of Ministry is possible, whence they derive new vigour. They may, however, be mistaken in their calculations. It is not probable that Prince Bismarck will leave office, and as long as he remains at the head of affairs no peace is possible which would compromise the honour and liberty of Germany. One of the Conservatives, M. von Meyer, said that the nation was tired of the struggle against Rome. This is true to a great extent; all the means hitherto employed have not succeeded in separating the Roman Catholic people from their clergy; the means employed, by being equally directed against both Churches, have not been without an injurious effect upon the Evangelical Church; and it will not do to continue for a length of time a policy which must from day to day estrange more than 8,000,000 of Prussians from their Government. Every true friend of his country must, therefore, desire to see the present state of things come to an end. But, on the other hand, no Protestant and free State can recognise the pretensions of the Roman See without giving up the very foundations of its existence. Peace, therefore, is only possible if it is sincerely desired from both sides. The Romish priesthood cannot claim the right to be in constant warfare against the laws of the country. They must submit to all the laws which are not directly against their conscience, and then they will find the Government ready to change those laws which may indeed be considered as an interference with the internal affairs of the Church of Rome. Dr. Falk clearly stated that as long as the Ultramontanes stood on their present entire negation of the laws, a revision of the latter was impossible.

CRISIS IN THE EVANGELICAL CHURCH.

Our Evangelical [Protestant National] Church seems again to be in a state of crisis, and all the political papers are just now full of her affairs. The attitude taken up by the City Synod of Berlin, mentioned in my last letter, has given occasion to the Supreme Consistory to condemn such abuses. In a decree, addressed to General-Superintendent Dr. Brückner as President of the City Synod, and published in the official *Gazette*, the Supreme Consistory first expresses its regret that the Synod has not turned to the great practical object of examining how the ex-

traneous spiritual wants of Berlin may in some way be met by levying Church taxes, and then particularly blames the Synod for discussing questions which belong to the whole Church. The Synod is reminded that, according to the Church Constitution, it has only a limited number of objects for its sphere of action. The President is then requested to prevent the repetition of such things.

Our present very liberal Church Constitution has opened the way for people of very different opinions to co-operate in Church work. We shall gladly welcome all those who have the welfare of the Church sincerely at heart, and we hope that in the work they may grow in Christian knowledge. But the Church can never allow those who are called upon to build her up, instead of doing this, to labour for her destruction. Our Established Churches can only remain a salt for the nation if all those who meet in her wide pale are made to submit to her influence. It is, therefore, a great thing that our Supreme Consistory has taken a positive stand on this question, and repelled the pretensions of unbelief. But for the same reason this decree has created great displeasure in "Liberal" circles. Even in the House of Deputies it has been drawn into the debates. Our religious Liberals are always ready to invoke State interference when the Church does not do according to their desires. Dr. Falk replied that it was an internal affair of the Church, and not belonging to Parliament. At the same time he expressed the opinion that the decree ought not to have been published in the official *Gazette*; and his words certainly gave the impression as if he himself did not quite like the decree. A few days afterwards Mr. Hermann offered his resignation as President of the Supreme Consistory. The reasons are not known, nor what the Emperor will do. But the matter creates universal interest. Mr. Hermann is personally a religious man, but very much inclined towards adopting a middle course; and therefore all believing members of our Church rather disapproved of his Church policy. Now, after the last decree Dr. Falk and the Liberals seemed to abandon him. Perhaps this irritated him, and made him wish to retire. Others say that he dreads the final decision of the Hombach case. Now that he wants to go, the Liberals are afraid that his successor might be a more decided man, and wish to keep him in office.

A CHAMBER OF COMMERCE ON THE RABRATH.

The hatters of Leipzig having desired to

obtain the liberty of selling their goods on Sunday mornings, the magistrate of that town has requested the Chamber of Commerce there to give an opinion on the subject. The Chamber says that the sale of hats would in no wise increase by the proposed measure, but only be partially removed from the week days to the Sunday. This remarkable deliverance goes on to say: "It seems to us that the conviction is spreading that, as a measure of national economy, it is necessary to limit Sunday work as much as possible, because every workman can only maintain the freshness and elasticity which he requires for useful work by means of regular rest. If this knowledge has not yet spread in smaller towns, it seems to us that Leipzig ought to set a good example in the matter; therefore we did not hesitate on another occasion to give our opinion that the postal service might be lessened still more on Sundays without any injury to the interests of trade."

DISSIDENT IN SAXONY AND HANOVER.

Hitherto Dissent has not been very successful in Germany. This is once more seen in the kingdom of Saxony, where a number of Lutherans left the Church to form an independent Lutheran body. Six congregations now exist, but some of them have again separated. The time may arrive when separation will become the duty of every Chris-

tian, and we must hope that the Lord will then grant to our Free Churches the same blessings as in England and America; but for the present we must be satisfied that the danger of a separation in the province of Hanover seems again removed for a time. Superintendent Rochall has submitted to the new marriage ritual, and the other clergy will probably follow his example.

THE OBERLIN HOUSE.

The Oberlin Society, whose object it is to establish infant schools, has now laid the foundation-stone of a great Deaconesses' Institution near Potsdam, where sisters are to be trained as teachers for infant schools.

THE JUBILEE SINGERS

have been engaged in a tour through Germany for the Fisk University at Nashville, United States. They have given a number of concerts at Berlin, where they obtained a very cordial reception. Not only was their singing admired, but great interest was shown in the object of their journey—the education of the negro race. Last, but not least, their visit left a salutary impression on many. In Germany, alas! "Liberal" ideas are chiefly antagonistic to religion. Our people saw in the songs of these negroes that the ideas of liberty can be based on the sure foundation of the Gospel, which frees us from every bondage.

BOHEMIA.

RESTRICTIONS ON RELIGIOUS LIBERTY.

Austria suffers from comparison with Spain in the matter of religious liberty. Restrictions of a worrying and vexatious character impede the action of the colporteur and the evangelist. But what renders these restrictions especially hard to bear is that they arise mainly from the attitude assumed and the regulations enforced by the ruling body of the Reformed Church—a Council appointed by the State, and composed partly of Roman Catholics and partly of Protestants. It would surprise no one to be told that the Roman Catholic members of the Council are opposed to any aggressive action on the part of this Church, but it will certainly astonish many of our readers to learn that in this opposition they are largely supported by the Protestant members. The explanation of this anomaly is that all these gentlemen, with one exception, are Rationalists, and therefore inimical to any attempts to awaken spiritual life among the members of their Church, and determined, if possible, to prevent all proselytism among

the population generally. Thus it comes to pass that the brethren of the American Mission find their field of labour in Austria to be very limited, while our friend Pastor Schubert, a minister of the Reformed Church, has been for years in almost perpetual conflict with the Church Council, because, in his zeal for the glory of Christ, he is labouring to bring his countrymen in Bohemia back to the faith of John Huss. Quite recently, and after five years' negotiations, he has been permitted to instal Pastor Schmidt as his vicar at Leitmeritz, and he is hoping that a similar permission will be given him with regard to Pastor Scholtes, our agent at Trebenitz. But "hope deferred maketh the heart sick;" and our excellent friend, now by no means a young man, is weary with waiting, and still more with the long and frequent journeys he has to make when, in any of the families in his now very extensive parish, a baptism, a marriage, or a funeral has to be performed. For until Pastor Scholtes is installed he cannot be ordained, and until he

is ordained he cannot perform any of these rites.

Some of our readers may be inclined to ask, Why not leave the Reformed Church, with its Rationalism and State bonds? But, were that done, our whole mission would be broken up, and the work now proceeding so satisfactorily, as the following letter abundantly shows, would have to be abandoned. For though our evangelists have no legal standing, and appeals to the Church Council and the local authorities are, as will be seen, matters of frequent occurrence, yet the Gospel is preached and souls are being delivered from the bondage of Rome. Having made these explanatory remarks, we now leave Pastor Schubert to speak for himself.

SERVICES FORBIDDEN.

"The stations are, in fact, my great joy. Not that I and my dear fellow-labourers can take credit for our work; rather, in spite of our weakness the Lord has greatly blessed us; to Him be all the glory! I will begin with S., the last of our stations. The evangelist found it difficult to work at the outset. All he could do was to make the acquaintance of families, and then invite persons to his house. For six months it seemed as if he were labouring in vain. At the beginning of this year matters began to assume another aspect. In several houses he was heartily welcomed. Gradually religious conversation developed into worship. So long as M. only visited families, and only two or three families met together for worship, he was left undisturbed; but when, through the circulation of Bibles and religious books, and through his visits, several families began to meet together for Bible readings, and others besides those who were directly invited came, difficulties arose. M. was summoned to appear before the authorities, and required to show that he was authorized to hold meetings. The first hearing turned on the question whether the persons who came were invited. At the next he was called to state whether he had an ecclesiastical position warranting him to hold meetings. The result was that his services were forbidden. From the court at S. an appeal was addressed to the Government in Prague, but in vain. Eight weeks since, we appealed to the Minister of Worship, but his decision has not yet come to hand. [The plea urged on behalf of these meetings is that S. is in the Reformed parish of L., but too far from the residence of the pastor, and that, therefore, he requires a vicar, and that he rejoices that M., the evangelist, is there in S. to help him in his work, and is willing to

have services in his house.] Since the meetings were forbidden, only invited persons—this plan is adopted in order to keep within the law—are present, but the numbers have increased from thirty to nearly fifty.

"The stations at L. and G. are growing internally and externally. In both there has been an increase, and what especially encourages us is that the latest accessions are not from the very poorest class, but some are families who are tolerably well off, and who therefore can do something for the help of our work. Hitherto the claims made on us workers by the poor, the sick, and the unemployed have been very great. During the last half-year much has been done by the members themselves for the relief of the poorer ones. We are also hoping for further increase, as several Catholics regularly attend the meetings at L., and gladly receive visits from H.

A CHRISTIAN SOLDIER.

"This is perhaps the fitting place in which to speak of my small Evangelistic Institute at Krabchitz. Two of the pupils are on the military reserve list, and therefore have to serve for fourteen days every year. One of them had to go to B., fifteen miles from L. This was in September. By his conduct in word and deed he excited the attention of his comrades and superiors. On Sunday, September 23, he was quietly reading his Bible, while the rest of the soldiers were at the inn, drinking and playing. He was asked to join them, but he replied that he was better employed reading 'this Book.' He was told that he could read his book at the inn. He refused, but this only awakened their curiosity. He was urged not to keep himself aloof, and if there was something beautiful in the book, to give it to his comrades. He consented, but on condition that there should be perfect quiet in the inn for an hour. 'We will all be still,' they replied. He went, opened his Bible, read Eph. ii. 8—10, and spoke somewhat as follows: 'Our Emperor wishes us to be good soldiers, and so we have to practise fourteen days every year, but it is only good Christians who are good soldiers. Good Christians have learnt to place all their hopes in their Heavenly King, and so in time of service and war it is easy for them to place their hopes on their Emperor. Are you good Christians?' All exclaimed, 'Yes.' 'Well, then, you have learnt to place your hopes in your Heavenly King. Now, are you sure that your souls would go to heaven if you were to be shot to-day?' Some cried, 'I should go to heaven.' 'But I tell you there is no road

to heaven from the public-house, with its beer-drinking and card-playing. These things are certainly not pleasing to the King of Heaven. I am sure that none of you would like to be surprised by your master, his Majesty the Emperor, in the midst of your cups and play. What would it be if His Majesty the King of Heaven were to come and surprise you? Do you hope He would show you mercy? And yet He is merciful to you. You have not thought of Him, but He has thought of you. He has thought of you from eternity.' Then R. went on to tell them he had lived without God, and that all men by nature live without God in sin, and go to ruin, but the merciful God has had mercy on us in sending His Son to die for us. 'And all this He has done in kindness to us, in order to redeem us from this stupid beer-drinking and miserable card-playing. He has formed His Christian people for another purpose—for good works. To-day is Sunday. Are these such works as should be performed by a good Christian on Sunday?' When the discourse had lasted an hour the landlord said, 'This is not a church. We don't want any preachers here.' R. finished almost directly, but not until he had prayed for all, including the landlord. He then went quietly back to the barracks, and, with few exceptions, the soldiers followed him. He was at B. till September 29, and was able to speak many an earnest word to his comrades. Among these were some men from the neighbourhood of L., who begged him to go and visit them. This he has done in company with H. The meetings at this place are thus

somewhat larger. The Word of the Lord shall not return to Him void.

"In T. the work is going forward encouragingly. A good widow is a great helper there. Herr Scholtes' installation has not taken place, but I have heard from Vienna that the Council have at last resolved to recognize him as my vicar, and that I shall shortly receive the requisite documents. The Lord grant it may be so; for, as things are now, I can hold out no longer; and to leave the dear people who may want an ordained preacher without one, this also I cannot endure. Since September my

GIRLS' INSTITUTE

contains forty-one pupils, of whom six are being trained as teachers. Last year there were thirty-three, two of whom are now working as teachers at G. L., in Moravia, under the care of Pastor K. I have six teachers' daughters and two pastors' daughters. Ten of the pupils this year are Catholics, whose parents, living in Prague and the neighbourhood, have come into connection with evangelical work. Most of these parents have been led to send their daughters to my institution, because children between seven and fourteen are forbidden to attend meetings in which we or the American missionaries labour. By this law the existence of Sunday-schools is made very difficult. Children of one and the same confession seldom live so near to each other that they can meet together, and children of other confessions between the ages of seven and fourteen must not come."—*Evangelical Continental Society Reporter*.

AMERICA.

HOME FOR WORKING WOMEN.

Every stranger (says the *New York Independent*) asks, immediately on his arrival in New York, what is the great white iron building on Fourth Avenue, just at the south end of the Park Avenue Tunnel. "Stewart's Hotel for Working Women" is the answer, and there the knowledge of the informant usually ends; nor do the boarded doors and "No Admittance" signs increase the questioner's wisdom. But this vast benevolent undertaking, by far the largest gift yet offered to the public by an American citizen, is approaching completion. Mr. A. T. Stewart's design was to give working women a chance to live at a very moderate cost in convenient apartments, well warmed and lighted, and free from the perils which beset females of the lower class in crowded tenement houses. The building has been erected in the most

thorough and even magnificent manner, and its early completion is at hand.

JOSEPH COOK.

Nowhere, we judge, has Joseph Cook lately "brought down the house" more completely than in Rochester, N.Y., where he held one of his audiences for two hours and twenty minutes.—*Boston Congregationalist*.

MR. MOODY

has finished his four weeks' work at Manchester, N.H., where he met with gratifying success, and with Mr. Sankey goes to Providence, R.I.; Messrs. Whittle and McGranahan transfer their operations to Lawrence, Mass., and Mr. Needham and Mr. Cato begin a series of meetings at Newport. A Providence correspondent of the *New York Observer* writes: "Mr. Moody held his first meeting on Sabbath morning, December 2, at eight o'clock. The good people of Providence

usually rise about that hour, but the city never saw such a prayer-meeting before. Twenty-four hundred people came through the raw morning air."

The religious work in Burlington, begun with Mr. Moody, continues with quiet, but wonderful, power, and has extended to many of the towns in the vicinity. There have been many conversions; the daily union noon prayer-meetings have shown no abatement of interest; the regular Church prayer-meetings have been wonderfully revived; and the union Sabbath evening services attended by crowded audiences. The churches have voted to continue the union movement through the winter, to observe a day of special prayer, and to hold union services on three evenings of each week.

A CHRISTIAN MERCHANT DEFEATS A CORN CONSPIRACY.

The *New York Christian Intelligencer* tells of a moral hero, whose deeds deserve a place on the rolls of the most brave and good. "Who would look for a knightly spirit, a courageous, unselfish soul on the floor of the Produce Exchange? and yet there it is we find our hero. A corner in wheat was almost completed by a powerful combination on the last day of September. The clique came at last to David Bingham, to invite him to unite in the operation. The success or failure of the scheme depended on his 'Yes,' or 'No.' If he said 'Yes,' he would have put thousands of dollars in his own pocket, and at the same time have assisted in working the ruin of many of the grain merchants, while the price of bread to the poor would have been increased, and at such a time as this when it is so difficult for the poor to find work. If he said 'No,' he would lose hundreds, perhaps thousands, of dollars, but would almost certainly avert ruin and suffering from others. The question was just this, 'Will you unite with us in controlling the wheat market?' Every one of our readers can imagine the results of such an operation. Mr. David Bingham said No, meant No, and did No. He not only refused to join the combination, but used his means and influence, and laboured energetically to break it down, and succeeded. Thank God for such a Christian merchant!" The Produce Exchange is not given to passing resolutions in favour of living men, but on this occasion, at a largely attended meeting of the members of the grain trade, on October 4th, a series of resolutions were adopted, reciting these facts,

expressing the grateful appreciation of the trade at large of Mr. Bingham's conduct in placing "himself in the breach at the critical hour, refusing to aggrandize himself at the expense of other merchants in the trade, and at the same time labouring indefatigably for several days to bring about equitable settlements;" also tendering him their public acknowledgments "for his valuable and unselfish efforts," as recounted in the preamble. Mr. David Bingham is one of the most earnest members of the Reformed Church of Orange, N.J.

ROMAN CATHOLIC EFFORTS TO SECURE THE NEGROES.

The Romish Church is not relaxing its exertions to gain over the late slave population of our Southern States. Ever since the war large sums of money have been raised, and considerable bodies of ecclesiastics have been brought in from abroad to assist in the movement. Archbishop Purcell, of Cincinnati, has exhibited unusual zeal in utilizing his position on the confines of the two great divisions of our country for this end. In a recent letter to his clergy and people he appeals for pecuniary contributions to enable him to institute and support schools "to which the children of Catholic coloured parents may be sent, but from which, at the same time, children of Protestants should not be excluded; that thus their salvation may be secured." The schools are also to be used as churches, on Sundays, for adult Roman Catholics, until chapels or churches can be built for them. To raise a fund to pay the teachers, a society of zealous Roman Catholics exists, under the patronage of "Blessed Peter Claver." The organization has been blessed by Pope Pius IX., and has received many indulgences. All that is required to become a member is to pay one dollar once for all. "Besides the merit of this good work, and the participation in the indulgences granted by the Holy Father, a mass is said every week in honour of St. Anne, for the temporal and spiritual welfare of the members of the Peter Claver Society. Deceased members also share in the benefit of this mass." The Archbishop orders that a collection shall be taken in every church of his diocese at every service held on the Sunday after the feast of the Holy Angels, and that the proceeds of this collection shall be equally divided between this object and the parochial schools.—*New York Christian World.*

Home Intelligence.

DAY OF INTERCESSION FOR FOREIGN MISSIONS.

On St. Andrew's Day, November 30, special services of intercession for missions were held in most of the principal churches of London. The Rev. H. B. Bonfield, Bishop-Designate of the Transvaal, preached at St. Paul's, and Dean Stanley preached at Westminster Abbey. The Dean's text was Rev. iv. 6-7. In the course of the remarks which followed his exposition of this passage, the Dean urged that it was not the fact of actual differences existing between Christians which did mischief so much as the mismanagement of those differences. The Church of England and Nonconformity had each its own work to do; and he pointed to the fact that the Church of England, with her people of divers opinions, had contributed the largest amounts given by any church in the world to Christian missions; that the next largest amounts had been given by the British Nonconformists; while the Roman Catholic Church of the whole world, with its unvaried forms, only contributed to missionary enterprise one-fourth the sums contributed by the various and varying Protestant Churches in the United Kingdom. Thus, he urged, the very difference of opinion led to missionary enterprise, and he pressed the various communities of Christians not to be distracted by their differences of opinion from their responsibilities towards the heathen. In his concluding words he dwelt upon the necessity of a kindly feeling existing between different bodies of Christians, and referred to the lecture of the evening as one following a course which had been of late years adopted on the occasion of the intercessory services in the Abbey.

In the evening the nave was very crowded, on the occasion of the Rev. Dr. John Stoughton, Professor of Historical Theology in New College, Hampstead, giving an address on missions. There were many well-known Congregational ministers among the audience, and the Dean occupied a seat immediately below the reader of the address. The hymn, "From Greenland's icy mountains," was sung, and Dr. Stoughton at once stood at the reading-desk. He commenced by saying that the original basis of missionary work was the divine command, "Go ye into the world and teach all nations;" and the first and greatest

example of the great energy of the Christian missionary had been the Apostle Paul, whose one sole object was to know Christ crucified, and to make Him known to men. A former lecturer in the Abbey had shown that missionary work would do good and must do good, and his intention was to show, from the history of such work, that it had done good and was doing good, taking not the philosophical ground of argument, but the basis of facts from which he would prove it. The first example he took from the alab lying under the feet of some of his hearers, which covered the remains of a man who had been laid in that grave amid the lamentations of the English people, and he might say of the whole world. By the story of Livingstone, interest in Africa was felt in thousands of homes where, previously, little or nothing had been known of that continent. It was shown that in this case the inspiration of the Christian missionary had produced the foremost of modern travellers, had added immensely to our geographical knowledge, and had exercised an influence on other travellers, the result of which was seen in Cameron and Stanley. Dr. Stoughton then referred to John Williams, the martyr of Erromanga, who had carried civilization, as well as Christianity, to the South Sea Islands, and observed that his invariable testimony had always been that true civilization was the product of Christianity. Of both Dr. Livingstone and John Williams Dr. Stoughton gave some interesting impressions derived from personal knowledge. Dr. Carey was not only an instance of the ennobling influence of the missionary enthusiasm upon a man's own character and career, but also strikingly illustrated the influence of missionary labour upon Oriental studies; while the same influence was exemplified by the work of Dr. Morrison and Dr. Legge. Henry Martyn was regarded as an example of the way in which the missionary spirit was able to lift up the highest literary attainments into a sphere of the noblest unselfishness. Drawing some general lessons from the entire subject, Dr. Stoughton touched upon the appropriateness of St. Andrew's Day as an occasion for remembering mission work, inasmuch as this apostle, who brought his brother Simon Peter to Jesus, afforded an encouragement and an example in Christian effort. Christianity, the

lecturer also remarked, was on more than merely amicable terms with all movements of human progress; it gave them strength and inspiration. Missionary records, too, abundantly proved that there was a common Christianity underlying our differences of faith and order; and this truly catholic unity, the spirit of which had been manifest in the discourse to which they had that day listened in the Abbey, must by all means be cultivated. Missionary results were as full as they were varied; it was not for us to regret that they were as varied as they were full. In conclusion, he urged his hearers to lift their hearts in prayer for the success of missions.

There was a meeting for prayer in the morning at the Church Missionary Society's House, Salisbury Square, after which a special service was held in St. Dunstan's Church, Fleet Street, when the sermon was preached by Dr. Valpy French, the Bishop-Designate of Lahore. The attendance was very large. The preacher took his text from the 3rd and 4th verses of the 42nd chapter of the Book of Isaiah: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law." The words had reference to one of the weakest and most defenceless things in the natural world—to the reed by the river bank; and this weakest of things was here spoken of as being yet more enfeebled by being "bruised." So, too, the "smoking flax," exemplified as struggling for life in the flickering lamp-wick, smoking already in token of its being about to expire. Than these natural things nothing could be more hopelessly exhausted, yet the prophet thus told us that the enfeebled condition of peoples and nations would draw the Saviour's heart towards them; that He had a special interest in the souls of men thus bruised, cast down, and expiring; that their perishing hopes should be revived by the look or by the touch of Him, like that poor woman who had spent all her living on physicians, and was nothing bettered by all her sacrifices, until she touched her Saviour's garment. This helping of the weak and lowly was foretold to be a marked feature of the Messiah's reign, as foretold by David; and St. Paul no less plainly told us that help would be given us in "due time." That "due time" was when the reed was in the act of snapping, when the wick was at the point of expiring. His coming to

the rescue would save them. This weakness of condition the preacher applied to the barbarian world. The greatest consideration would be exercised by Him towards all these distressed and exhausted ones. Their cases would be weighed and judged. In conclusion, the preacher spoke in terms of the warmest admiration of the work performed in all parts of the world by the Church Missionary Society, dwelling upon the results of that work in the conversion of the heathen tribes, and earnestly beseeching that the society should not have its work limited by the lack of aid.

The day of intercession was also kept in many churches in the country. At Sheffield parish church, where a collection was made for the Church Missionary Society, a donation of £500 was received from an anonymous giver, who accompanied it with a slip of paper, on which was written "Answers to prayer."

MR. MACKONCHIE AND HIS BISHOP.

A correspondence has taken place between the Bishop of London and the Rev. A. H. Mackonochie, of St. Alban's, Holborn, respecting the erection in that church of a picture of the Virgin Mary, before which flowers and candles are placed, and of a large crucifix suspended opposite to the pulpit. The Bishop wrote to Mr. Mackonochie on June 27, pointing out the illegality of the ornaments, and directing their removal. After some correspondence on the subject, Mr. Mackonochie wrote on October 17 "respectfully, but firmly," declining to remove the crucifix and picture, which, he said, had occupied their present positions for about five years, and were deeply valued by the people, especially the poor, as standing witnesses for the two cardinal doctrines of Christianity—the Incarnation and the Atonement. Moreover, such objects of Christian art had been declared legal by the judgment in the Exeter Cathedral reredos case—"a fact," Mr. Mackonochie said, "which is of no importance to me, but of much from your lordship's point of view." The Bishop replied on November 6, repeating his order for the removal of the ornaments. As to the plea of their usefulness, his lordship said that if any such plea were relevant to the question, he might perhaps reply, "that the doctrines really taught by pictures and crucifixes, whether in the Roman or Greek Churches, are proved by the logic of facts to be not so much the Incarnation and the Atonement as Mariolatry, and what is only distinguishable from idolatry by a refinement impalpable to ordinary minds."

The question, however, was not the expediency or even the legality of the ornaments, but whether Mr. Mackonochie was not required by his oath of canonical obedience to obey the commands of his bishop. Having received no reply to this letter, the Bishop wrote again on November 21, stating that he should be compelled to proceed in the matter by monition from the court of his diocese. Mr. Mackonochie replied on the 22nd, stating that pressure of work had prevented him from answering his lordship's former letter, and adding: "I am for every reason deeply grieved that your lordship should take proceedings in court, but in the present state of the Church can do nothing on my side to stay them, and have quite made up my mind to take the consequences."

Immediately on the publication of this correspondence, Canon Carter, of Clewer, addressed and published a letter to Mr. Mackonochie, disclaiming any sympathy with him in his present line of action, and urging him to reconsider his position in relation to the Bishop, and thus prevent a painful division among those who for many years have acted in harmony with him.

CONSECRATION OF THREE BISHOPS.

Three bishops were consecrated in Westminster Abbey on the 21st ult., viz., the Ven. Edward Trollope, D.D., Archdeacon of Stow, to the Suffragan Bishopric of Nottingham; the Rev. Jonathan Holt Titcomb, D.D., to the newly-formed Bishopric of Rangoon; and the Rev. Thos. Valpy French, D.D., for many years Principal of the Church Missionary Divinity School, Lahore, to the newly-formed Bishopric of Lahore. The funds for these two new Indian bishoprics have been found almost entirely by the dioceses of Winchester and Oxford respectively. Both the new Bishops are earnest but conciliatory members of the Evangelical party. Dr. Trollope is a High Churchman. The sermon was preached by Canon Kay, formerly Principal of Bishop's College, Calcutta, from Acts xxviii. 30, 31. The Archbishop of Canterbury, the Bishops of Winchester and Sydney, and Bishops Anderson and Piers Claughton were the consecrating prelates.

MEETING AT LAMBETH PALACE.

A large and important meeting of clergy was held, by invitation, at Lambeth Palace, on Friday, December 7, under the presidency of the Archbishop of Canterbury. The Holy Communion was administered in the parish church. At the meeting which followed for devotion and discussion, the subject proposed

was, "How, under present circumstances, unity in prayer and action may best be promoted within the Church." The number present at the meeting was about 120, including many of the leading clergy of the metropolis, as well as the archdeacons and rural deans of the diocese of Canterbury. The following clergy took part in the discussion or offered prayer during the progress of the meeting: The Archbishop, the Bishops of London, Winchester, and Rochester, Canon Farrar, the Revs. T. T. Carter, Arthur Brook, G. W. Herbert, J. C. Ryle, H. M. Villiers, J. Bardsley, F. H. Murray, W. G. Humphry, and W. Boyd Carpenter. The *Record* observes that the official list of those present, after passing over dignitaries, "gives peculiar prominence to sacerdotal Ritualists." "We do not regret," says the same journal, "that the meeting was held, for Mr. Joseph Bardsley had, as we have been informed, the opportunity of pointing out the incongruity of trying to bring about union with those ecclesiastics like Canon Carter, who avowedly seek to fold the Church of England in the Romish Church."

WYCLIFFE HALL.

An institution has been recently founded in Oxford, having for its design the promotion of the study of Biblical and Pastoral Theology. It has originated in the conviction on the part of its promoters of the need of providing at the University definite and systematic training for those graduates who are looking forward to holy orders in the Church of England. It will be carried on in strict fidelity to the articles and formularies of that Church in its Protestant and Reformed character, and will thus prove a link between the University and the ministry. The management of the institution is vested in a council, of which the Dean of Canterbury is chairman; and the Primate has signified his willingness to become the visitor of the institution. The Rev. R. B. Girdlestone, M.A., of Christ Church, is the principal. The council has purchased a large house in the outskirts of Oxford, formerly known as Laleham, but now to be called Wycliffe Hall. This will be opened early in the year.

MR. SPURGEON AND HIS EVANGELISTS.

To the other institutions connected with the Metropolitan Tabernacle, the Rev. C. H. Spurgeon has just added an Evangelistic Society. Speaking lately at a public meeting held in the Tabernacle, he said that two students from the Pastors' College had been making a tour of the churches, the one preaching, and the other preaching, singing,

and playing a silver cornet presented to him for the purpose by Mr. Spurgeon. They were, Mr. Spurgeon explained, well adapted for the work, and had already been much blessed in it. It was intended to limit the work to the denomination with which they were connected, and not to let the converts float about when caught as dead fish on the top of the water. This was specially desirable, as there were so many religious vagrants about who, wandering from church to church, seemed to incline to go to heaven by the bye-roads, so as to avoid the turnpike tolls. The cost involved has been borne by Mr. Spurgeon, but he thinks the time has now come for the formation of a society for the extension of the undertaking, and he accordingly intimated the appointment of a treasurer, who would be delighted to receive subscriptions.

"THREE TOWNS MISSION."

In connection with the special mission lately held at the "Three Towns" of Plymouth, Stonehouse, and Plympton, a subtle and partly successful attempt was made by the Ritualistic party to propagate their Romish errors at some of the churches. Following closely upon these services, a mission was held at St. Andrew's Church, Plymouth, by the Rev. W. H. M. Hay Aitken, who writes, with reference to it: "We are having a wonderful work here. I do not know that I have seen anything equal to it since Leeds in 1875 in the way of a Church mission—at any rate, not since Hull in January last. It is calculated that at the church and the Guildhall yesterday (Dec. 2) there were not less than 10,000 attendances during the day. The church was packed with 2,300 men in the afternoon."

RITUALISM IN HAMPSTEAD.

Ten gentlemen, residing at Hampstead, having made representations to the Bishop of London with respect to the extremely Ritualistic services of St. Mary's, Primrose Hill, which is within that parish, his lordship directed the incumbent, the Rev. C. J. Fuller, to give up the ritual he had adopted, stating (after finding this to be necessary) that he should cancel Mr. Fuller's licence if his directions were not complied with. The latter then gave way. On the following Sunday there was a "low celebration" at eight o'clock, as usual, but without lights, vestments, or the mixed chalice. Some fifty or sixty persons were present. The midday service was confined to Matins and a ten minutes' sermon. No reference was made to the changes which have taken place, but a placard was posted up near the door, on

which appeared the names and addresses of the parishioners of the parish of Hampstead who complained to the Bishop of London about the services. Half a dozen of the number were, it appears, magistrates. Following the list were the words, "Pray for them which despitefully use you, and persecute you" (Matthew v. 44).

THE SAILORS IN EAST LONDON.

Mr. Reginald Radcliffe and the friends co-operating with him have secured a building in a central situation (No. 173 in Ratcliff Highway). The lower floor has, until within the past few days, done duty as a dispensary; now the "surgery" has become transformed into a place where the cure of souls, we believe, has begun. Already the rooms have become far too strait for the growing necessities of the work. It is comfortably fitted up, and all the rooms from top to bottom will be fully occupied and utilized in providing a reading-room for the sailors, and separate apartments for preaching the Gospel to the many nationalities represented among the sailors that crowd the Highway. The Scandinavians continue to meet at No. 158, a small Bethel familiarly termed "The Pill-box." The work among this large and hopeful class of seamen continues to be simply marvellous. Truly the enemy of souls is strongly entrenched in Ratcliff Highway.—*The Christian.*

The Diocesan Synod of Moray and Ross met at Inverness on the 13th ult., for the purpose of considering a proposal to adopt the title and office of an archbishop in the Scottish Episcopal Church. Bishop Eden presided. Resolutions were passed approving the proposal, recommending Bishop Eden, the present Primus, for the office, and requesting the College of Bishops to call a General Synod to legislate on the question.

The Bishopric of Waiapu, New Zealand, held since 1859 by Dr. William Williams, one of the oldest missionaries of the Church Missionary Society, has been accepted by the Rev. Edward Craig Stuart, who has laboured for the same society since 1850, in Calcutta and elsewhere. Mr. Stuart and Dr. T. V. French, the newly-consecrated Bishop of Lahore, were both sent forth on their labours in 1850 on the same day by the Church Missionary Society.

The *Record* states that the Earl of Shaftesbury has addressed a letter to the Archbishop of Canterbury, calling his Grace's attention to the latitudinarian publications of the Society for Promoting Christian Knowledge,

and that in reply the Archbishop has informed Lord Shaftesbury that his Grace had sent his lordship's letter to the secretary, and asked for information as to who is responsible for the books in question.

A confirmation was lately held in St. Paul's Cathedral by Bishop Piers Claughton, when 358 persons received the laying-on of hands, one of whom was in her hundredth year.

The Bishop of Rochester preached lately at a service held on the occasion of the third anniversary of the Brixton Servants' Home. Some 500 domestic servants were present.

The Ironmongers' Company, as trustees of Betton's Charity, for the aiding in education of children in the principles of the Church of England, expend some £7,000 a-year in annual grants of from £5 to £20 to Church schools throughout the country. They have resolved to withdraw all such grants from those schools which are under the management of clergy who are members of the Confraternity of the Blessed Sacrament, the Society of the Holy Cross, or who petitioned the bishops to license confessors.

A movement is on foot, under the sanction of the Bishop of London, for giving religious instruction to pupil-teachers and children who attend Board schools. The plan is to gather the young people together on Saturdays, and to employ regularly certificated schoolmasters and schoolmistresses to teach them.

Thirty more churches and twenty other congregations made collections this year for the Sunday Hospital Fund; but the actual amount realized was £26,082 18s., as against £27,042 11s. last year.

The annual meeting of the Edinburgh Medical Missionary Society was held lately, and was very largely and influentially attended. It appeared from the annual report that the total income for the year was £3,882. During the year there had been paid for foreign work £1,447; and for home work, £2,432. There were 9,589 cases recorded—making an increase of 1,541 cases over the number registered during the preceding year.

The Rev. Dr. Moffat, the veteran missionary, was presented with the freedom and livery of the Turners' Company of London, at the Mansion House, on the 20th ult. The presentation was made, on behalf of the court of the company, by the Lord Mayor.

The death is announced of the Rev. W. H. Bathurst, at the age of eighty-one. His father was a Cabinet Minister in the Administration of Lord Liverpool, and was by him presented to the living of Barwick-in-Elmet, Yorkshire, which he filled for thirty years.

He was held in the highest estimation for his piety and worth.

The first annual meeting of the Soldiers' Institute, Plymouth, was held on November 29. The Earl of Mount Edgcumbe presided, and was supported by the Earl of Cavan, the Mayor, and many influential ministers and gentlemen. The report was encouraging, and pointed to a future career of much usefulness.

It is reckoned that in the East of London there are from 15,000 to 20,000 Germans. To these the Wesleyans have a mission, with a German minister. The Church members in connection with the mission number 145, with a regular attendance on divine worship of between 200 and 300. There are three Sunday-schools, containing 170 scholars, and sixteen classes meet weekly for Christian fellowship. At a recent meeting it was resolved to build a chapel, to bear the name of Peter Böhler, to whom Wesley was so greatly indebted for his clear apprehension of evangelical truth.

A mission to City carmen and porters is conducted by members of the London Young Men's Christian Association. The inaugural meeting for the winter season was held on November 28.

The Rev. Rudolph R. Suffield, who for many years past has been the pastor of a large influential congregation of Unitarians at Croydon, has suddenly severed his connection with that body, and returned to the Roman Catholic Church, in which at one time he held a very prominent position as a theologian and a preacher.

The second anniversary of the London Banks' Prayer Union took place a few days since, when a large number of bank clerks, representing from thirty to forty banks, spent together a social and devotional evening. Tea and coffee were provided, and opportunity afforded for introduction to fellow-workers. Mr. R. C. L. Bevan presided at the meeting subsequently held, and delivered a brief address. After prayer by Mr. J. E. Mathieson, the annual report was read, and revealed steady progress. Special reference was made to the "Alliance of Business Christian Unions," lately established to consolidate the strength of individual Unions, to promote a wider scope for usefulness, and to lend a helping hand to new-comers in banks and other places of business. Two delegates to represent this Union were appointed by the meeting. The Rev. J. G. Gregory, M.A., of Chelsea, Mr. S. D. Waddy, Q.C., M.P., and Mr. F. A. Bevan took part in the proceedings.

Monthly Survey of Missions.

TURKEY.

The work of the American Board in the Ottoman Empire, when considered in bulk, is really very extensive. The missions of the Board have been more successful than those of all other societies combined. There are in all 255 stations and out-stations, 94 churches, 5,355 members, and 11,786 pupils in schools.

The American Methodist Missionary Society reports that their work in Bulgaria has been seriously interrupted by the war. The foreign missionaries are all necessarily absent from the field. In some cases entire congregations, it is feared, have been slaughtered. In other places the congregations were never so large as now, because of the attendance of refugees from other parts. The work was never in so prosperous a condition as it was at the outbreak of the war. The society hope to be able to prosecute its labours vigorously in the near future. Russian intolerance is not feared, as Russia is believed to be mainly intolerant toward Roman Catholics in that country, and there is no probability that, if victorious, Russia would attempt to administer the government in Bulgaria. The *New York Independent*, referring to this mission, says: "No other nationality in the Turkish Empire is making such advance as the Bulgarian. The missionaries of the American Board south of the Balkans have separated their converts from the old Church. Those of the Methodist Board north of the Balkans have pursued the contrary policy. They have their separate worship and ordinances, but they do not call themselves Protestants and withdraw from the Bulgarian Church. For with the Bulgarians their Church is but their nationality. They care nothing, as a church, for religion. Their bishops are appointed not for their religious character, but for their political influence, and he who withdraws from the Bulgarian Church is regarded not as a religious heretic, but as a traitor to his nationality. The policy of the Methodist Mission has certainly been successful in influencing not merely their own converts, but the Church, which is glad of its educational influence; and we think it is a question deserving serious consideration whether the missionaries of the American Board ought not to reverse their policy."

CENTRAL ASIA.

Letters from Kyelang state that Mr. Heyde, Moravian missionary, had returned on September 21st from a journey to Cashmere, of which the object was to solicit an audience with the Maharajah of Cashmere, in the hope that permission would be obtained from him for the commencement of more regular missionary work in Ladak, by means of a missionary permanently residing at Leh, or some other suitable central position. This permission has not been granted. It is possible that through the influence of the British Government something may be done in this direction, and Mr. Heyde lost no time in going to Simla, in order to negotiate with the Supreme Government. This step was strongly urged by Major Henderson, British Resident at the Court of the Maharajah, who is hopeful as to the final success of this onward movement. We are sorry to learn that, whereas in former years the amount subscribed by friends in India towards support of the mission in Central Asia at this season of the year ordinarily reached 1,000 rupees, this year the sum received is only about 50 rupees.

The Moravian missionary at Poo writes as follows: "In January a kuahog came here from the villages down the river. A kuahog is a man who, according to Buddhist notions, has been born again, a second time, in human form; that is to say, whose soul, on account of his good works in a previous existence, for the second time inhabits a human body. He is, therefore, held in high veneration. To this man old and young went to perform 'angahuwa,' that is, to ask of him power to be preserved from the influence of bad spirits, and to live a long life. Thereupon the priest made an 'Ang-kurwa,' that is, he read prayers, poured holy water on the heads of the suppliants, gave pills to be swallowed and amulets to be worn by them. For these his good offices he received in Poo alone 200 rupees, and valuable gifts in woollen cloth, sheep, goats, butter, etc. Another kuahog from Tibet followed in the autumn, and offered to remain through the winter for the benefit of Poo and its people. When the measles broke out, and he was called upon to cure one of our elder school-girls, he boldly promised by incantations to drive out the illness. On his invitation several lamas appeared and commenced a religious

ceremony, the object of which was to drive the evil spirit out of the girl and into the kushog. The man of second birth was soon apparently seized with delirium, on recovering from which he gave the sick girl a kick in her neck, assuring her that she would now be restored to health, and that no one else would be attacked by the epidemic. In spite of all this the girl died two days afterwards, as did also two other patients whom he had pretended to cure in the same manner. These deaths inspired the people of Poo with much distrust of the kushog's treatment of the sick; they had recourse to me, and it pleased God to bless the simple means which I administered, directing the patients to Him in whose name I laboured among them; not one of the sick entrusted to my care succumbed. Now there is great indignation manifested towards their kushog, as they see they have been imposed upon by him, and they purpose sending him away as soon as the roads are passable."

BURMAH.

The Rev. Mr. Cushing, of Bhamo, Burmah, of the American Baptist Mission, has been doing for the Ka-Khyens what has been done for the Karens and Burmans—forming a written language for them. He has not been long among these people, but he has collected quite a vocabulary of Ka-Khyen words; "so employing letters and signs connected with them, that I have a system that expresses all sounds in the Ka-Khyen, and yet will require the casting of only a few forms." The value of the contributions made by missionaries to philology cannot be estimated.

CHINA.

It is encouraging news which Mr. Partridge sends to the American Baptist Missionary Union from Swatow, China. On September 3, 104 candidates presented themselves for baptism, and of these 59 were baptized on that day, 38 being men and 21 women. The youngest was sixteen, the eldest nearly eighty. The total increase for the year has been 120. At some of the stations the people are raising money to build churches.

The China Mission of the Church of Scotland has, after much difficulty, been successfully launched, and five young men, of whom leave was taken in Glasgow a few days ago, will shortly set out for that distant land. These are the first missionaries from the Church of Scotland to China. The missionaries have, it is stated, been well trained and educated.

CENTRAL AFRICA.

The Baptist Missionary Society have conferred with some experienced traders of the Congo River districts, and have made final arrangements for a mission to that part of Central Africa. The entire charge of the missionary expedition has been entrusted to the Revs. C. Grenfell and W. Comber, who have for some months past been labouring in the Cameroons. They are to proceed via San Salvador into the interior, a route by which, according to Mr. Stanley, they will meet with a much larger population than in any other direction.

Dr. Laws writes from Livingstonia, Lake Nyassa: "I am sorry to say there can be now no doubt regarding the suspected fly being really the tsetse. All the cattle I bought when down the Shire in January, and which were brought up here, have died. All our dogs have perished, mostly from the same cause. This is to us a sad calamity, the results of the presence of this insignificant-looking insect being these: (a) no domestic animals, which can be used as beasts of burden, can live here; (b) industrial operations are seriously impeded—many quite obstructed; (c) our usefulness in advancing the civilization of Africa so much curtailed; and (d) a new site for Livingstonia must be sought for."

The Rev. Roger Price, of the London Society's Mission on Lake Tanganyika, reports his safe arrival at the coast, notwithstanding serious losses from disease and death among the oxen and their Kaffir drivers. After leaving the coast, the oxen continued to die in large numbers; and the climate, together with the severe work, had told considerably on some of the members of the mission; but Mr. Price writes: "Considering the immense disadvantages we have laboured under, our success has, I think, been perfectly marvellous—far beyond my most sanguine expectations."

SOUTH AFRICA.

A Moravian missionary in Kaffraria mentions his having been present at the opening of a fine new church at Kokstadt. "This town, which has rapidly increased during the last few years, derived its name from Adam Kok, the late chief of the Griqua Hottentots residing in that district; it is in direct communication with Natal, and also our market town, although about 100 miles off. Only five years since lions and other beasts ranged through this country, and now churches are rising in all directions for the worship of the true God."

A Moravian missionary at Shiloh states that Mr. Macdonald, of Lovedale, "is about to undertake the direction of a seminary for natives in Pingoo territory; a second Lovedale is being established for the district. As another seminary is to be opened at Clarkebury, and one for girls at Shawbury, the time is drawing near when this part of the earth will be full of knowledge, to which may the Lord grant His blessing; without this the work of education is of questionable value; and there is some truth in the opinion of the man of the world, that 'a rough, rude Kafir is better than a corrupted school Kafir.'"

MADAGASCAR.

The directors of the London Missionary Society have issued a statement in reply to the assertions of Mr. Price, one of its missionaries in Madagascar, and two other writers, as to the support and control of the Church by the State in that island. The main points in dispute are thus summarized by the directors: "It is asserted on the one side that there is a real union established between the Government of Madagascar and the Christian Churches; that the Government controls those churches and interferes with their discipline; and that, under the form and name of the 'Palace Church,' it pays a large number of the native pastors, and in frequent cases has country churches erected by forced labour. On the other hand, it is asserted that the missionaries and directors are aware of this state of things, and foster it; and the youngest of these writers, who left Cheshunt College three years ago, ventures to suggest that 'the leaders of the society should be more straightforward, and state the whole truth.' " The directors, in meeting these statements, say that there is "a substratum of fact" underlying them, but which has been "distorted by high colouring, by considerable exaggeration, and by an animus which must prove a formidable hindrance in any search after truth." "The missionaries of the society in recent times, beginning with Mr. Ellis, have faithfully inculcated upon the converts in Madagascar the spiritual nature of the kingdom of Christ. (Report, 1875, p. 22.) The directors find that on this subject they have given no special instructions to their brethren. They have taken the thing for granted. They have treated it as a matter of course. That the 'fundamental principle' of the society will allow its missionaries to foster and to approve the appointment and payment of native ministers by some native State, is an interpretation of that principle which is novel in the society's history, and which they are not prepared to endorse." But it is almost impossible for English people to realize the original or present condition of life in Madagascar. The fact is, that the Government is a despotism, that the old feudal system prevails throughout the island, and the directors must not be held responsible for all that has been done by the Government, who, however, are not more to blame than the people. "The old feudal system of the island still exists, unchanged in form, though softened in spirit. All power, all management, all movement, comes from above. All taxes are paid in 'service' or 'in kind;' and lands are held on condition of rendering such service. The people are content to have the system still, though sometimes the burden presses them sore. No one marries, or builds a house, or takes a journey, without seeking the Queen's approval. And is it wonderful that when the Queen and the Prime Minister are known to be sincerely interested in the welfare of the churches, and are prepared to help them by liberal gifts, these churches should send a messenger, either more or less openly, to inquire whether, in their judgment, Rajona will be a suitable pastor, or whether the proposed plan for the new village church commends itself to their taste? In a quiet way, on old social lines, in a manner perfectly natural to the people and themselves, desired by the people, and acceptable to themselves, the members of the Government, and the high families in every part of the country, undoubtedly exercise a powerful influence in the churches and in Church matters, as well as in common things. But the missionaries now in England assure the directors that (in their judgment) this is not done with any set purpose to bring the Church under control; it is done naturally, and in accordance with those habits and customs of society which have ruled the island throughout its history. But this method of exercising influence is a very different thing from that 'control' of the churches, and that 'interference' with their discipline, against the will of the people, and carried out systematically, of which these letters speak."

MEXICO.

Dr. Butler, of the American Methodist Mission in Mexico, says the Roman Catholics of that country are aroused now as never before. They appear to be alarmed at the progress of Protestantism, and to see the necessity of doing something to stay it, if possible. Their papers are full of appeals to the faithful to be constant to the Church, and not allow them-

salves to be led out of the fold. The organ of the Woman's Catholic Society of Mexico gives a horrible picture of Protestantism. Its system is a "licence for sin," its churches are "pigsties," its ministers "wretches," its services "the worship of the devil," and its orphan children, it is predicted, will "burn in hell to all eternity."

NEW HEBRIDES.

The Protestant missionaries in the New Hebrides are disturbed by a rumour that the French intend to take possession of those islands, and dread, not without reason, the consequence to their work if that should take place. Mr. Paton, a South Sea missionary, said at a meeting in Melbourne: "The French took possession of New Caledonia, and no sooner did they do so than all missionary work was forbidden there. The London Missionary Society established missions in the Loyalty group of islands, but the French took possession of them because they were near New Caledonia, and it was now said they intended to take possession of the New Hebrides Islands. When first the missionaries went to the latter islands no person could go to them without great danger of being killed; but now, through the influence of the missionaries, there were at least fifteen of those islands where it was safe to go. Civilization had been spread over many of the islands, and life and property were protected, and therefore the French desired to take possession of the group, to turn into a settlement for convicts and soldiers. If they did take possession, the result would finally be the same as it was in New Caledonia and the Loyalty Islands. In the latter group the priests who were brought to the islands created quarrels with the missionaries and their converts, and then got the men-of-war to inflict punishment and coercion on the natives. They did not fear the priests in open competition, but they feared them because they would send complaints to head-quarters about the native converts, unless they changed their religion, and their men-of-war would be sent to punish the natives and coerce them into what the priests desired. French civilization was indeed extermination to the natives." The Australian colonists have strongly urged the British Government to annex these islands.

NEW BRITAIN AND DUKE OF YORK ISLANDS.

The John Wesley mission vessel arrived in Sydney upon October 21, after a long voyage in the different groups of islands in the South Pacific. The Rev. George Brown and the mission party sailing in the Wesley had to contend with severe and trying weather. Mr. Brown, with some of the teachers, landed first at Port Hunter, Duke of York group. They found that Silas and many of the teachers were living together at Port Hunter, where they had formed a small village of their own. There had been no attack or attempt to injure the mission party, which had been left by Mr. Brown on his previous visit; two of the chapels had been burnt down, but it was tribal spite which had caused this. But Silas, instead of locating the teachers in the places assigned to them by Mr. Brown, gathered most of them around himself at Port Hunter, and patiently awaited the missionary's return. Mr. Brown says: "None of the teachers have been injured or threatened by the natives, and there was nothing whatever to prevent the location of the teachers and the native minister in the villages to which I had appointed them." At Port Hunter the teachers have done absolutely nothing. "New Ireland has been entirely abandoned for some months." Mr. Brown says Silas is a good man, and may work very well under direction, but has proved himself quite unequal to the charge of a difficult mission. "The three appointments which are carried out were to places in no respect different to the others, and the teachers in them have been as comfortable and successful as we could hope for. They have all been well supplied with food during the year, and all look very well." Mr. Brown reports having paid a visit to New Britain, "just to look at the stations." The captain of the Wesley, Captain Mansell, set the first block in the new mission-house "in a regular ship-shape manner." This house was taken in the Wesley from Sydney. New life and vigorous action will be thrown into the work of the mission now that Mr. Brown is once again upon the spot.

LABRADOR.

On the evening of October 14, a few hours before a devastating storm swept across a large part of England, the Moravian mission ship Harmony was safely berthed in the West India Dock, and the 108th missionary voyage to Labrador was successfully accomplished. "We have again to thank God," says the official record of the mission, "for the preserving mercies which He has vouchsafed to our little missionary vessel and those on board. Although leaving London almost a week later than usual (June 26), and making the usual stay at Stromness, the Harmony reached Hopedale on July 31. The whole voyage was remark-

ably bare of incidents worthy of record. One severe gale occurred soon after leaving Okak on the homeward journey, but neither icebergs nor flocs were permitted to imperil the ship in her dangerous course. The tidings from this mission field are, on the whole, decidedly favourable. The spiritual life of the Eskimoes has been in a more pleasing condition than we have often had to report, although every missionary longs for an outpouring of God's Spirit on each flock, that words and works might be framed more after the model of our Lord's, and manifestly reflect the indwelling mind of Christ. Brother Ritter gives a cheering and hopeful account of his work among the settlers, although severe illness had prevented him from undertaking his intended tour to the South during the winter; and Brother Weitz has had encouragement in his distant and lonely little station, Ramah, where he has been privileged to baptize five adult persons and four children. All the brethren and sisters in Labrador write in expressions of sincere gratitude to many friends in Great Britain for a large supply of useful and valuable gifts for their own use and the Eskimoes. They are very welcome."

Literature.

A Brief History of Methodism, and of Methodist Missions in South Africa. By the Rev. W. CLIFFORD HOLDEN. London: Wesleyan Conference Office.

THE first half of this volume is devoted to an historical account of "Methodism in general." The author anticipates the objection which may be made by some persons that any such account is unnecessary; and he explains that Romanists and Romanizers have assumed so hostile an attitude to the Wesleyan Church and ministry in South Africa, that he is compelled, in self-defence, to provide an antidote, for the benefit of natives and others, to the misrepresentations with which he and his colleagues are met, by a statement of the real facts of Methodist history. In doing this, he sketches not only the life and religious experience of John Wesley, but the lives of the Wesleys of the three preceding generations. They were all godly and able men, with unmistakable individuality of character, while Mrs. Susannah Wesley, the mother of the founder of Methodism, is justly described by the author as "one of the most remarkable and honoured women that have adorned the page of history." The origin and growth of Methodism from a few humble societies for mutual edification to a world-wide communion, with its complete ecclesiastical organization and full provision for the preaching of the Word, the exercise of discipline, and the due administration of the sacraments, are accurately sketched; the characteristic features of Wesleyan Church polity are set forth; and the circumstances are traced under which the Wesleyan missionary enterprise was commenced by Dr. Coke and his successors. Mr. Holden devotes a chapter to the early history and present condition of Methodism in America, in the course of which he remarks that there can be no question as to its having been a mighty, if not the mightiest, agent in the maintenance of Protestant Chris-

tianity on that continent. "It stands now on the threshold of its second century, mightier than ever, in all the elements and resources requisite for a still greater history."

In the second part of his work, the author gives the history of each of the Wesleyan and some of the other missions in South Africa, from the earliest period to the present time, beginning with the mission to the Cape of Good Hope in 1816, and ending with the Livingstonian Mission. Much of what he here writes is the result of personal observation; and readers generally will be doubtless of opinion that the most interesting of Mr. Holden's pages are those in which he narrates his own missionary experience and adventures. Fifty-seven years ago William Shaw, the father and apostle of Methodism in Eastern South Africa, entered on his work there. Mr. Holden afterwards became his fellow-labourer, and while stationed in the Cape Colony was appointed to fill the then unoccupied post of missionary at Port Natal. He took up his residence at the head of the Bay (D'Urban), then a silent, unpretentious village, consisting of a few thatched cottages, which have since grown into a busy seaport town. There was not another minister or missionary of any kind within ten or fifteen miles of the spot where he thus began to labour. He continued to be the only English missionary at D'Urban for some five or six years. On handing over the station to his successors, he left a Methodist "circuit" both in the English and native departments, regularly organized and fully worked. "There were five English congregations, four Kaffir congregations, and one coloured congregation. There were fourteen English local preachers, six Kaffir local preachers, and two coloured exhorters. These congregations and operations were extended over a considerable part of the country, and carried on with vigour."

For the details of Mr. Holden's labours among the Kaffirs, and other matters of interest, we must refer the reader to his book. His account of the Lovedale Missionary Institution, and of the native mission of the Basuto Churches, composed of converts of the French Protestant missionaries, afford unmistakable evidence that his sympathies are not bounded by his own communion; but a deep sense of wrong has been evidently awakened in the minds of himself and others by the ultra High Church pretensions, which, everywhere out of place, are most keenly felt by veterans and self-denying labourers when encountered by them in colonial and foreign mission fields.

Mr. Holden has been engaged for thirty-six years, in South Africa, in preaching the Gospel. We have mentioned above his appointment to Natal. This occurred quite suddenly and unexpectedly to himself, and was felt at the time as a severe trial. As a specimen of the volume, we may quote an incident in his journey thither from Cradock, on the frontiers of the Cape Colony. He was three weeks travelling with his family through an uninhabited country, whence he had to embark for his final destination, and encounter fresh perils at sea. The narrative may serve to illustrate at least one phase of the

ROMANCE OF MISSIONS.

We had two bullock wagons, with spans of twelve oxen each; the one to live in, the other to carry our baggage. When we had proceeded about two days from Cradock, we had to ascend a lofty mountain, the path up which was execrable. Rain came on, so that after one travelling wagon had been dragged up the mountain, the other wagon could not be got up, although both spans of oxen were put on. Thus the wagons were separated, one remaining at the bottom of the mountain, the other at the top. The rain continued for three days, during which time nothing could be done. This is the sort of thing to try the temper and courage of a lady. Shut up in a tent wagon with three little children for three days, having no house to take refuge in; the wind and rain beating pitilessly and unceasingly upon us whilst on the mountain summit; the wearing apparel and bed-clothes getting wet; the children fretting and crying because they cannot get out, despite Mr. Wesley's philosophy, and Mrs. Wesley's too; the poor ox-leader having no wood to make a fire to cook the food, and the cow-dung which he uses as a substitute being wet and unwilling to burn; the food uncooked, or, if cooked at all, too smoked and badly served up, with everything so wet and sticky that you can hardly eat it when it does make its appearance; and all this for three days—this is part of the romance of missions.

In the midst of these charming scenes we beheld a troop of baboons descend from the lofty peak of an adjoining mountain. This troop was led on in single file by a gentleman who walked as stately as a baboon-king; his lofty bearing was that of one "having authority." They advanced steadily towards the wagon, and assumed a threatening aspect:

had they attacked us in our defenceless position, they could have torn us to pieces quickly. This was a time for prayer as well as confidence. Baboons are very well in their own wild haunts or when confined in a cage, but are by no means agreeable foes when a man and his family are at their caprice or mercy. But a gracious Providence interposed. After advancing some distance towards us, the baboon army turned aside into a bushy ravine close by. I have always found that if you can fix your gaze steadily upon the eye of a wild beast or a savage man, he cannot bear the cool steady look of the human eye. The probability is, that had we manifested fear or attempted to molest them, the consequences would have been serious: but I stood on the wagon unmoved, with my eye fixed upon them, until they turned aside, and we were safe.

The Monograph Gospel: being the Four Gospels arranged in One Continuous Narrative in the Words of Scripture. By G. WASHINGTON MOON, F.R.S.L. London: Hatchards.

A USEFUL aid to devotion. It presents, in the words of the evangelists, the scattered records of the life and teaching of our Lord, arranged in one continuous narrative, without omission of fact or repetition of statement. While the best authorities have been consulted in determining the sequence of events, none has been exclusively followed. The whole is comprised in 200 sections, each of which has an appropriate heading descriptive of its contents.

1. "Good Will:" *A Collection of Christmas Stories.* 2. *Short Stories, and other Papers.* BY MARK GUY PEARSE. London: Wesleyan Conference Office.

THESE books inculcate, in pleasing style, lessons of kindness and piety which are suitable for all seasons, but which are especially adapted to those consecrated to the charities of home life. "Good Will" comprises four well-told tales, illustrative of the blessings which flow from acting in a spirit of philanthropy and beneficence; the other stories and papers are more directly religious in their aim, and have already achieved, as they deserve, considerable success in previous editions. These popular writings of Mr. Pearse are as wise as they are witty.

Homes and Home Life in Bible Lands. By J. R. S. CLIFFORD. London: Wesleyan Conference Office.

MR. CLIFFORD invites his reader to enter with him the tents, houses, and other dwellings of Orientals; to inspect the furniture and other articles to be found there; to consider the means by which water, light, and fuel are obtained; and to notice such domestic arrangements as the preparation of food, meals, and indoor amusements and pursuits. Its numerous illustrations will make his book popular with the young.

Evangelical Alliance.

ANNUAL WEEK OF UNITED AND UNIVERSAL PRAYER,
JANUARY 6—13, 1878.

Arrangements have been made to hold the following meetings in London:—

WEST-END.

LANGHAM HALL, 43, GREAT PORTLAND STREET, OXFORD CIRCUS.

Each Morning at Twelve o'clock.

MONDAY, JANUARY 7.—*Prayer and Praise.*—Remembrance of personal and relative mercies; prayer for the divine blessing on past privileges, and for a humble and contrite spirit. Chairman: SIR HARRY VERNY, Bart. (President of the Evangelical Alliance). Address by the Rev. NEWMAN HALL, LL.B., Minister of Christ Church, Lambeth.

TUESDAY, JANUARY 8.—*Prayer for the Church of Christ in all Lands.*—For its deliverance from error; for its increase in faith and holiness, and in power as a witness for the Lord Jesus Christ; for the grace and guidance of the Holy Spirit. Chairman: J. KEMP WELCH, Esq. Address by the Rev. CLARMONT SKRINE, M.A., Minister of Emmanuel Church, Wimbledon.

WEDNESDAY, JANUARY 9.—*Prayer for Christian Families.*—For sick and afflicted members; for children at school; for young men entering upon the active business of life, and for those abroad; for our sons and daughters openly confessing Christ. Chairman: MARCUS MARTIN, Esq. Address by the Rev. H. SINCLAIR PATERSON, M.D., Minister of Belgrave Presbyterian Church.

THURSDAY, JANUARY 10.—*Prayer for Nations.*—For rulers, magistrates, and statesmen; for the army and navy; for all benevolent and philanthropic institutions; for religious liberty, and the opening of doors great and effectual for publishing the Gospel; for the cessation of war, and for the reign of righteousness and peace. Chairman: The Hon. Sir ROBERT LUSH. Address by the Rev. AUBREY C. PRICE, M.A., Vicar of St. James's, Clapham.

FRIDAY, JANUARY 11.—*Prayer for Christian Missions to the Jews and Gentiles.*—For Sunday-schools, and for the divine blessing on all efforts to spread the glad tidings of the Gospel of Salvation. Chairman: The Right Hon. the Earl of Chichester. Address by the Rev. W. B. POPE, D.D., President of the Wesleyan Conference.

SATURDAY, JANUARY 12.—*Prayer for the Circulation of the Bible.*—For the observance of the Sabbath; for the removal of intemperance; for the rescue of the fallen; for the safety of those who travel by land and by water. Chairman: R. C. L. BEVAN, Esq. Address by the Rev. CLEMENT BAILHACHE, Secretary of the Baptist Missionary Society.

CITY MEETINGS

will be held daily in the Centenary Hall, Bishopsgate Street, from one to two o'clock. Short addresses will be delivered at each meeting.

Ministers of the Gospel and Christians generally are earnestly invited to be present, and to make these meetings known to their congregations and friends.

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, December 13; R. A. Macfie, Esq., in the chair. After reading the Scriptures, prayers were offered by the Rev. C. M. Birrell and the Rev. Robert Johnstone. Special supplication was made for Mr. Martin H. Sutton, a member of this Council, recently attacked with illness.

The following persons were unanimously admitted to membership:—

Francis Paynter, Esq., London.

Miss Fanny Gilby, London.
Miss Weitbrecht, London.
Rev. L. Borrett White, M.A., London.
James Miller, Esq., Cheltenham.
Rev. E. Pearson, Cheltenham.
Miss Oliver, Cheltenham.
Mrs. Hazelwood, Cheltenham.
Mrs. Day, Cheltenham.
Rev. H. C. W. Phillipps, Leamington.
C. Harwood, Esq., Leamington.
Major R. W. D. Nickle, Leamington.

Mr. G. T. Ball, Leamington.
 Rev. D. Payn, Leamington.
 Rev. S. Brocktop, Leamington.
 Miss E. A. Buttin, Leamington.
 Miss Mary Tucker, Pavenham.
 J. M. Albright, Esq., Charlbury.
 Mrs. Albright, Charlbury.
 Miss H. Albright, Charlbury.
 Rev. George B. Richardson, Charlbury.

OBITUARY.

The death of Mrs. Graham, of Edmond Castle, was reported, and the following resolution, moved by Samuel Gurney, Esq., seconded by the Rev. C. M. Birrell, and supported by Major-General Burrows, was unanimously adopted: "The Council have heard with deep regret of the heavy loss sustained by their esteemed friend and colleague, T. H. Graham, Esq., of Edmond Castle, by the decease of Mrs. Graham, whose memory they cherish with grateful respect and affection. The Council desire to assure Mr. Graham of their profound sympathy with him in this affliction, and of their fervent prayers to Almighty God on his behalf for the needful grace of divine consolation."

PARIS EXHIBITION, 1878.

The Secretary reported that, in accordance with the resolution of previous meeting, and having received further communications on the subject of the Great Exhibition, to be held in Paris next year, suggesting the desirableness of Christian work being carried on with the aid of the Evangelical Alliance, he had visited Paris the previous week. Various persons in that capital interested in the object had been conferred with, and the whole subject carefully considered, at a large meeting of the Paris Committee of the French Branch of the Alliance. The Committee were unanimously of opinion that a most desirable opportunity was presented for usefulness by this Alliance, during the approaching great assembly from various parts of the world in Paris, and that the piece of ground in the Place du Trocadero, which has been offered to this Council, was, under the circumstances, very suitable for the object proposed.

It was proposed to erect a hall, to be called "Salle de Conférences Internationales," on the site proposed, capable of holding 500 persons, and to have a smaller room adjoining, to be used for committee meetings, small prayer-meetings, for reading, writing letters, and fraternal association among Christian brethren of different nations. A book to be kept for the entry of names and addresses.

The Salle to be used for the following

objects: 1. Christian conferences, to which members of British and foreign churches will be invited. 2. United prayer-meetings daily at ten o'clock. 3. Foreign missions, occasional meetings, at which missionaries from various countries and the representatives of missionary societies will supply useful information relative to missionary work and the progress of the Gospel in European and foreign countries. 4. Daily meetings for evangelization, in the French, German, and Italian languages, under the direction, principally, of the Rev. R. W. M'All. 5. Divine service on the Lord's-day, in English and foreign languages. 6. Meetings occasionally for reading and exposition of Holy Scripture. 7. Meetings for special departments of Christian work, such as Lord's-day observance, Sunday-schools, Young Men's Christian Associations, colportage, etc., etc.

It was moved by Colonel the Hon. Strange Jocelyn, seconded by the Rev. Dr. M'Ewan, and resolved: "That the proposal to occupy the site fronting the Place du Trocadero, for the purpose of erecting a hall, to be called 'Salle de Conférences Internationales,' and to be used for united religious meetings during the Great Exhibition in Paris next year, be approved, and that the following instructions be given to the Secretary: 1. To obtain plans for the erection of a suitable building, with estimated cost, including fittings, etc.; a report to be made to the Finance Committee, for their consideration, and for such action as they may think desirable. 2. To communicate with the various missionary and other societies interested in the spread of the Gospel in European and other lands, with a view to obtain co-operation and aid in carrying out the object. That, looking to the large outlay that will necessarily be required for this important work, a few wealthy and generous supporters of this Alliance be appealed to for liberal aid, by way of enabling the Council to proceed with the work. That the Executive Committee of the United States Branch of the Alliance be immediately communicated with, in order to obtain their concurrence with the proposed enterprise, and that they also be invited to bear a proportionate share of the cost of the undertaking."

The following resolution, passed at a meeting of the members of the Alliance and other friends of Christian union, held on December 4, in the city of Belfast, was read to the Council: "We desire to express our great gratification at hearing of the good results which attended the work carried on

in the Salle Evangelique during the last Paris Exhibition, and our approval of the proposal to erect and maintain a similar building in the Paris Exhibition of 1878."

PERSECUTION IN HESSE-DARMSTADT.

The Secretary reported communications on the subject of cases of alleged intolerance towards Lutheran pastors in Hesse-Darmstadt. The following is a summary of the statements made, and to which the attention of this Council is earnestly called.

In consequence of recent changes in the Constitution of the Lutheran Church in Hesse-Darmstadt, several pastors who adhere to the old standards of faith in which their Church was founded in 1530 are now suffering grievous intolerance and persecution from the authorities, both civil and ecclesiastical. After several years of agitation, and notwithstanding earnest remonstrance, and an appeal made, in the last instance, to the Grand Duke, as protector of the Hessian Lutheran Church, a new constitution has been introduced, containing statutes which are considered by many to be opposed to some of the fundamental articles of the early Confession of Faith, which was based upon the Word of God and the Apostles' Creed. On these, originally, the Evangelical Church took her stand, and on them built up her ordinances and her services.

The new Constitution definitely proclaimed by the Government in 1874, is silent on the subject of faith in the Lord Jesus Christ and His Gospel, and is evidently not intended to rest on this scriptural foundation, because it openly admits unbelievers to the fellowship of the Church, to a participation in her sacraments, and even to the sacred office of the ministry. Seeing in this new constitution statutes that were opposed to revealed truth and to the Confession of Faith adopted, and persistently maintained, by the Lutheran Church in Hesse-Darmstadt, many of her pastors and several hundred members of their congregations have boldly resisted it. After a long struggle, those who stood by the doctrines of their Church were deposed by the ecclesiastical authorities. Some fifteen pastors who had led the conflict constituted a Lutheran Free Church, relying on having that liberty of worship which is granted by the State to all persons throughout that duchy. This liberty is withheld from the Lutheran pastors who have been compelled to leave the National Church.

The pastors having held private services in their own houses, to which the people flocked, they were forbidden to do so, and

for their disobedience, heavy fines were inflicted, followed by expulsion from their parsonages, with nothing to accompany them but the tears of their congregations. When no longer under the jurisdiction of the spiritual government, the Ober-Consistorium called in the aid of the civil power to punish those pastors for continuing to hold divine services. The Government took advantage of an old statute issued in 1650, applicable to new religious communities of a political character, and which was not only obsolete, but in contradiction to a new statute of April 23, 1875, setting forth the "legal position of churches and religious communities." The Evangelical pastors were required to submit to the old statute, and to constitute themselves in accordance with its clauses. They refused, because to do so would have been to surrender the rights for which they were contending, and to admit that they were a new religious community, and, moreover, one of a political character. These Lutheran Evangelical pastors have had repeatedly to undergo long trials before the judges in civil courts. Several have been sentenced to heavy fines, with the alternative of imprisonment in default of payment. Their furniture has been seized from them and sold, reducing these Christian brethren to great distress. No charge is brought against them but that of disobedience to ecclesiastical laws recently imposed, and at variance, as they think, with the fundamental doctrines of their Church. No longer being subject to the spiritual government of the Established Church, these Lutheran pastors claim the same freedom to worship as is granted to other religious bodies; but this is refused.

The Council, having considered the statement laid before them on the subject of alleged cases of withholding religious liberty in Hesse-Darmstadt, instructed the Secretary to make inquiries into the grievances complained of, and, should the representations be found substantially correct, to convey, on behalf of the Council, their cordial sympathy with the suffering pastors and their congregations; also that such further steps be taken as circumstances may render desirable for the redress of the grievances complained of.

GENERAL CONFERENCE, 1879.

A communication was reported from M. A. Vischer-Sarasin, dated Basle, Nov. 28, desiring suggestions and aid in framing the programme for the next General Conference, to be held in that city in the autumn of 1879, and suggesting a personal conference between the

Secretary of the British Organization and the Select Committee, in January next, on this subject. The Council instructed the Secretary to comply with this request.

MISSION TO ITALY.

The Secretary reported that several letters had been received from the deputation now visiting the various cities and centres of Christian work in Italy, communicating the gratifying reception they had received, and giving interesting accounts of the progress and usefulness of their mission.

The following letter has since been received from the esteemed Corresponding Secretary of the United States Branch of the Alliance:—

[Copy.]

"Naples, December 17, 1877.

"My dear Sir,—The deputation sent out to Italy by the British Organization will make its own report, but I am sure that you will not be unwilling to hear also from one—not of them—who has had an opportunity to see somewhat of their mission. I was with them in Rome, and heard of their works and labours of love in Florence and Naples. It would have been hard to find three men of higher and nobler qualifications for the work than the gentlemen composing the deputation—wise, good, able, men full of the Holy Ghost, and possessed of that strong English common sense which is so essential to the fulfilment of a mission like theirs.

"They have been everywhere received by the Christian workers in Italy with the greatest cordiality. The whole case has been laid before them by the several missions separately, and then in general conference, and such counsel has been given as will not fail to be attended with infinite good.

"My impression is, that the reports of disagreements and contentions among the Protestant denominations working in Italy have been exaggerated. But whatever collisions have taken place will be avoided in future, and the calm consideration of the grounds of difference, in the presence of the deputation, will tend to harmonize them in the future.

"For all this, let us bless God, while we see in it another glorious manifestation of the power for good that resides in the Evangelical Alliance. It is the great agent employed by the Church of God to promote peace and good-will among men.

"In this blessed word and work I am always yours,

"S. IRENAUS PRIME.

"To the Rev. James Davis,
Secretary of the Alliance."

"EVANGELICAL CHRISTENDOM" FOR MISSIONARY STATIONS.

The Secretary reported that the following contributions had been received towards the special fund for supplying *Evangelical Christendom* to the various missionary stations:—
John Finch, Esq., £10; W. J. Johnson, Esq., £5; Marcus Martin, Esq., £2; Mrs. Shoobridge, £1; W. B. Carter, Esq., £1; T. S. Norris, Esq., £1; Mrs. Parkin, 10s. The Council expressed the earnest hope that the friends of Christian union would contribute to carry out this exceedingly desirable object.

RHINE PROVINCE.

A further communication was reported from Elberfeld, on the subject of the Alliance meetings recently held in Cologne:—

"Elberfeld, December 4, 1877.

"Dear Mr. Davis,—It will be interesting to you to hear that we, after having had in Elberfeld some preparatory conferences of pastors of the Established Church, have resolved, in a meeting of representative members of our churches and the independent denominations, on the 27th of November, at Dusseldorf, to form a free Evangelical Union, which shall try to bring about a better understanding and a more fraternal fellowship between the members of the churches and the Dissenters, by holding yearly two large Union conferences, like the Cologne meetings, in different towns.

"For this purpose, a committee of nine influential and known members of the various Churches, Established and Free, were elected. I need to mention only Professor Christlieb, Pastor Rinck, from Elberfeld, and Pastor Nevienda, of the Congregational Chapel at Elberfeld, to indicate to you that the movement has come into the proper hands.

"We thought of forming a branch association of the Evangelical Alliance. But though the spirit of the Evangelical Alliance will prevail and will be awakened, we found it on closer examination too early to connect the thing formally with the Evangelical Alliance, because we wished not to damage either the Evangelical Alliance by our movement or the movement itself by the name of the Evangelical Alliance, from which many of our Lutheran ministers stand aloof. But we are moving on the line of your Alliance, and if God will not keep back His blessing we shall use by-and-by the name of the Evangelical Alliance, and hope to constitute a branch association of it.

"As soon as certain date and town are fixed

for the next Union meetings, I shall let you know.—I remain, dear Mr. Davis, yours truly,
"C. ERDMANN."

WEEK OF UNIVERSAL PRAYER.

The Secretary reported arrangements as follows for the West-end meetings in Langham Hall during the coming week of prayer: Chairmen—Monday, Sir Harry Verney, Bart.; Tuesday, J. Kemp Welch, Esq.; Wednesday, Marcus Martin, Esq.; Thursday, the Hon. Sir Robert Lush; Friday, the Right Hon. the Earl of Chichester; Saturday, R. C. L. Bevan, Esq. Addresses by—Monday, Rev. Newman Hall, M.A.; Tuesday, Rev. Clarmont Skrine, M.A.; Wednesday, the Rev. H. Sinclair Paterson, M.D.; Thursday, the Rev. Aubrey C. Price, M.A.; Friday, the Rev. W. B. Pope, D.D.; Saturday, the Rev. Clement Bailhache. Also reported that the usual meetings in the City would be held each day in Centenary Hall, Bishopsgate Street, at one o'clock.

ALLIANCE MEETINGS.

The Secretary reported that a drawing-room meeting had been held at the house of Mrs. Hitchcock, Norfolk Crescent, Hyde Park, on Thursday evening, December 6. There was a large attendance of members of the Alliance and of the friends of Christian union generally. The Secretary gave an account of recent operations of the Alliance, specially referring to the opening now presented for usefulness in connection with the approaching Exhibition in Paris, and also

referred to cases of religious intolerance in Hesse-Darmstadt, which were now engaging the attention of the Council. Pastor Hagop Aboghayatian gave an interesting report of his work in Oorfa (Ur of the Chaldees, the birthplace of Abraham), where he has a congregation of 1,000 persons, of whom upwards of 250 are in Christian fellowship. The Revs. Dr. Rigg, John Matheson, Dr. Willis, John Gritton, and Dr. Underhill also took part in the proceedings.

The Secretary had also held a drawing-room meeting in the house of Charles Wilson, Esq., Cheltenham, and in the house of Mrs. Butlin, at Leamington.

The Assistant Secretary reported that he had attended drawing-room meetings at the Vicarage, Bicester, Oxon, and at the house of J. M. Albright, Esq., Charlbury, Oxon.

At all these meetings much interest was expressed in the work of the Alliance, and new members and subscribers were obtained.

It was resolved that the best thanks of the Council be presented to Mrs. Hitchcock, C. Wilson, Esq., Mrs. Butlin, Rev. J. W. Watts, and J. M. Albright, Esq., for the valuable aid rendered to this Alliance by meetings held in their several houses.

FINANCE.

The cash statement for the five months ending November 30 was presented, showing receipts amounting to £1,188 12s. 4d.; payments, £946 2s. 1d.; balance of assets over liabilities, £89 16s. 6d.

SOUTH LONDON SUB-DIVISION.

The usual monthly meeting was held on Friday evening, December 14, at the house of Wm. Payne, Esq., Kennington Road. Tea and coffee having been served, Mr. Payne welcomed the friends present, and read letters of apology from some who were absent. Devotional exercises followed, in which the Revs. V. J. Charlesworth, J. S. Binder, W. K. Rowe, and Mr. J. Corderoy took part. It was agreed to hold a meeting for united prayer on Friday evening, January 11; and the offer of the Rev. Dr. McEwan for the use of the Lecture-hall in connection with Trinity Presbyterian Church, Clapham Rise, was gratefully accepted.

Mr. A. J. Arnold reported that the Council of the Alliance had now under consideration a plan for erecting a hall in Paris, to be used for carrying on Christian work during the Great Exhibition to be held in that city next year. He also stated the arrangements made for meetings in the West-end and in the City during the approaching Week of Prayer.

Pastor Gospodinoff, from Bulgaria, said that his birthplace was Eaki Saghra, 250 miles north-west of Constantinople, and that he formerly belonged to the Greek Church. He said that a monk was employed by the British and Foreign Bible Society to translate the Greek Testament into Bulgarian, and which being circulated, led to controversy and confusion, each reader trying to interpret it according to his own views. Then came opposition, he himself being an opponent of the missionaries, but now claimed to be one with his Christian brethren, and all who name the name of Jesus. Through the efforts of the American Methodists, two churches north and south of the mountains have been established and sustained. He was compelled to leave his sphere of labour, and the work of the missionaries has been suspended in consequence of the war. He had received intelligence that his mother and brother have lost their lives. On the re-taking of the place by the Turks, Suleiman Pasha gave orders that every intel-

ligent Bulgarian, over seven years of age, should be put to the sword. There were 30,000 or 40,000 inhabitants, but now only 400 houses remain—viz., those of the Turks. Many beautiful cities have been destroyed. In answer to questions put to him, he said that it was the Turks only, and not the Russians, who had been guilty of atrocities there.

The Rev. Mr. Binder referred to missionary

work in Turkey and among the Russians, and a conversation ensued.

On the motion of Mr. W. M. Smith, seconded by Mr. Watson, a resolution was carried expressing the deep and heartfelt sympathy of the meeting with their Bulgarian brethren in all their sorrows and troubles.

The Rev. Dr. Fisher concluded with prayer, specially commending them to God.

IRISH BRANCH.

A large meeting of the General Committee and members of the Evangelical Alliance in Belfast was held on Tuesday evening, Dec. 4, in Fitzroy Avenue School-room. Tea was provided through the kindness of the Rev. G. Shaw, who presided on the occasion.

After devotional exercises, the Rev. W. Park read a most interesting *résumé* of the work of the Alliance during the year, specially prepared for this meeting by the Secretary of the Parent Society, which was listened to with great attention.

The following resolution, bearing on one of the paragraphs read, was then unanimously passed: "We desire to express our great gratification at hearing of the good results attending the work which was carried on in the Salle Evangélique during the last Paris Exhibition, and our approval of the proposal to erect and maintain a similar building in the Exhibition of 1878."

The Rev. J. H. Deacon, one of the Secretaries, gave a lengthened account of the late General Conference at Oxford, which he had attended as delegate from Belfast, reviewing especially the statements made by the various continental deputies as to the state of religion in the countries which they represented. He spoke of the Conference as being at once interesting and profitable, though the attendance

at the various meetings was not so large as in the Belfast Conference of 1875.

The Rev. J. W. McKay, another of the Secretaries, then brought before the meeting a proposal anent some practical work to which the Belfast Branch of the Alliance might profitably set itself during this and the ensuing winters, in which all denominations could heartily unite, and which seemed to be of great and urgent importance.

After a lengthened conversation, a special sub-committee was appointed to take the matter into consideration and report to the General Committee.

The Rev. J. S. Macintosh intimated that a deputation from the Waldensian Church would be in Belfast shortly to give information as to the work of their Church in Italy, and requested that a united meeting should be called to receive them, under the auspices of the Alliance.

This proposal was favourably received, and it was remitted to the sub-committee already appointed to make the necessary arrangements, as well as to consider a letter from the Secretary of the Irish Branch, proposing that a public conference should be held shortly in Belfast.

The meeting concluded after a most pleasant and profitable evening.

CONTRIBUTIONS RECEIVED SINCE NOVEMBER 20, 1877.

	£	s.	d.		£	s.	d.		£	s.	d.
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